

# **SOCIAL STUDIES**

## **CLASS VI**

**A PUBLICATION OF**

**EKLAVYA**

**1998**

# *A Word at the Beginning..*

*There has been a widely felt need for a fresh look at the curriculum of social sciences and the methods of teaching them. This has led to considerable debate on how to make social science teaching more relevant as well as interesting to the child. Should it focus on the immediate environment of the child? Should the child be 'given' information or merely helped in 'constructing' information? Should one introduce the child to the subjectivity of knowledge in the social sciences? Should social science education provide the child with ideals to emulate? Should it seek to develop positive values of a good citizen or instead develop criticality in children? These are not necessarily mutually exclusive and there is a need to see how these diverse objectives can be fruitfully assimilated in different stages of social science teaching.*

*Many teachers and institutions have been experimenting with these issues for quite some time now. In recent years, a large number of bodies like non-governmental organizations, trade unions, citizens' associations, etc. have begun to venture into this area, concerned by the challenges which the contemporary society and polity have posed before those who cherish democratic, secular and egalitarian values. These experiences, when put together, will certainly help us to redefine the contours of the debate on social science teaching. There, then, is a need to reach out to each other and share materials and experiences. The present edition is an attempt at making available Ekolvy's work to a larger audience.*

*The Ekolvy Institute for Educational Research and Innovative Action initiated its Social Science Teaching Programme in 1984. The Government of Madhya Pradesh and the MP SCERT accepted Ekolvy's proposal to develop new way of teaching the social sciences in the mainstream school system. Nine government middle schools were selected for this experiment. The textbooks developed by Ekolvy were to be used in these schools instead of the conventional prescribed textbooks.*

*Thus Ekolvy's Innovative Social Science Teaching Programme was launched formally in nine schools in 1986. The programme did not consist of new textbooks alone. Teachers were involved through training workshops and monthly meetings. The teaching of the lessons in actual classroom conditions was closely observed and feedback on each of the chapters was collected. A new scheme was evolved for evaluating children in accordance with the objectives of the programme and in order to minimise the negative impact of rote learning. It relied on open book examinations where the emphasis was on the skills of culling information from texts, pictures, tables, maps, etc. It also tested children's skills in comparing diverse situations, identifying causal links, applying understanding to new situations, etc.*

*Scholars from many universities and research institutions of the country were deeply interested in the progress of the program and actively participated in it. The feedback and reviews received from teachers, children, academicians, etc. enabled Ekolvy to revise and improve the books further. There have been two major revisions of the books. The present English edition is based largely on the 1993 edition.*

*A large number of friends from non-Hindi speaking states and teachers of English medium schools have been demanding an English language version of these books. We hope that they will find this book useful. We would be grateful for suggestions which will enable us to make this book more relevant and meaningful to students and teachers who will use it.*

*We thank all those who have helped us prepare this book. The work of translating the text into English was inspired by the BGVS and done by many volunteers. Ms. Lakshmi Murthy undertook the difficult task of copy editing the entire book. We have used the illustrations prepared by Rajesh Yadav, Karen Haddock, Satish Chauhan, Asha Sharma, Cheenu Patel, A.R.Shaikh and Yograj Yadav. The photographs have been taken from too many sources for us to acknowledge them all. The photographs of several places in Madhya Pradesh were taken by Ashok Thudgar, Subir Shukla and H.K. Biswas. We are grateful to them all for their cooperation. The Hindi edition was published by the M.P.T.B.C. and English edition is being published by Eklavya with the kind permission of Government of Madhya Pradesh.*

*Eklavya Group*

March 1998.

## CONTENTS

How to use this book	i
----------------------	---

### HISTORY

1. The Hunter-Gatherers	2
2. Beginnings of Agriculture	10
3. The Growth of Villages	16
4. Cities in the Indus Valley: The Oldest Cities	22
5. The Pastoral Aryans	30
6. The Emergence of Small <i>Janapadas</i>	37
7. The Kings of the <i>Mahajanapadas</i>	45
8. Cities of the <i>Mahajanapadas</i>	52
9. New Questions, New Ideas	60
10. Raja Ashoka	65
11. Trade and Contact with Distant Lands	71

### GEOGRAPHY

1. Directions	76
2. Let Us Make a Map	81
3. Mountains, Plains, Plateaus	86
4. Kotgaon - A Village in the Plains	89
5. Pahavadi - A Village in the Hills	98
6. Balampur - A Village on the Plateau	105
7. Map of the <i>Tehsil</i>	112
8. The Earth and the Globe	114
9. Asia	120
10. Indonesia	123
11. Japan	132
12. The Polar Regions of Asia	142
13. Iran	149
14. Asia - Physical Features	156

### CIVICS

1. Inter-dependence	161
2. Weekly Markets and <i>Mandi</i>	166
3. Village <i>Panchayat</i>	175
4. Public Amenities In Cities	184
5. Farmers and Labourers	190
6. District Administration	197

# USING THIS BOOK...

## SOME SPECIAL FEATURES OF THIS TEXTBOOK

### Initiating the Lessons

It is best to start by generating excitement and curiosity in the children's minds about the lesson that they are going to read. To create this interest children are asked some questions at the beginning of every chapter. Maybe the children already know something about the topic of the chapter. Maybe they can make some guesses about the content of the chapter by looking at the pictures in it. After talking about their own ideas, they would be more active and alert in seeing if the chapter is the same as what they thought it would be and also in what the differences are. These interest-creating questions have been printed immediately after the title of the chapter, like this

### Questions in the Middle

Usually, questions are given only at the end of the chapter in textbooks. But in this textbook there are many questions given in the middle of the chapters themselves. These questions keep children alert and let the teacher know if the children are comprehending what is being read. They also help to elicit what children already know about that topic. These questions should not be skipped. It is very essential to discuss these questions with the children. It is also necessary to make children write down the answers of some of these questions in their notebooks. These questions have been given in shaded boxes thus:

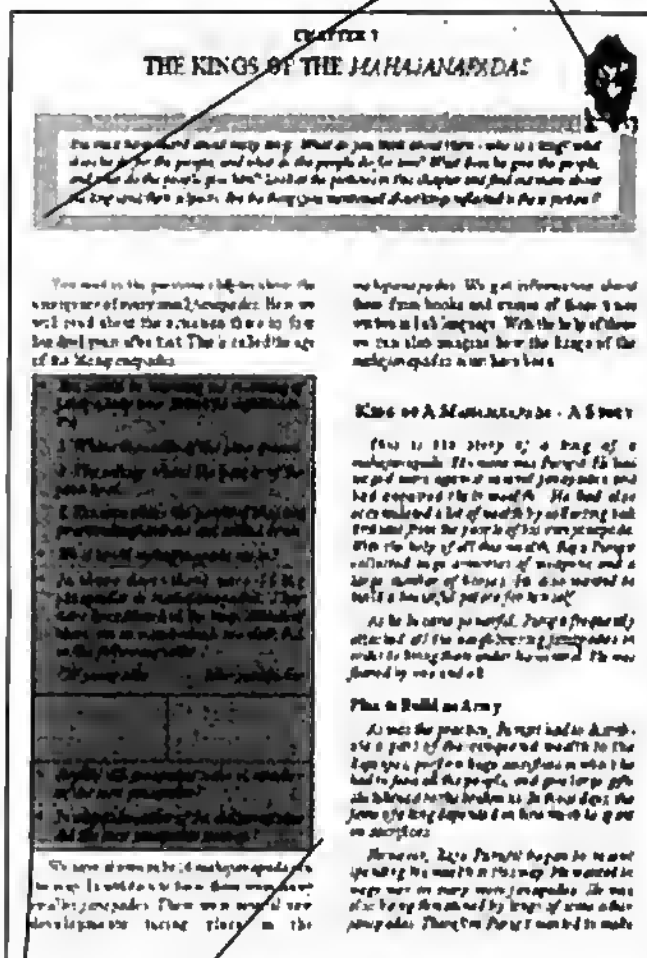
### Difficult Words

We usually do not realise that children don't understand many words given in textbooks. In such a situation the learning process becomes difficult for them. There are only a few difficult words in this textbook and they are printed in bold letters. The teacher should be aware of these and move on only after having explained and discussed them with the children. Certain terms related to the subject matter have also been given in bold letters.

### Sawaliram

Sawaliram is an imaginary person. Children can send their questions to him by post and Sawaliram would write back his answers. The exercise section in some chapters invites children to write questions to Sawaliram. Children enjoy asking questions, and they would be delighted to receive letters in reply. This encourages children

to ask questions and to think. At the end of every lesson you could ask them if they have any questions for Sawaliram. They could mail them on a postcard.



Sawaliram's address:

Sawaliram  
c/o Eklavya  
Kothi Bazar  
Hoshangabad 461 001

## Stories

Children love stories. They enjoy learning through stories. Many chapters in this text use stories. These stories are imaginary, but the situations they represent are based on well researched facts. They are intended to explain certain concepts. The stories are italicized to distinguish them from the rest of the text.

## Pictures

There are many pictures in this textbook. They play a big role in helping the child to grasp and understand what is being taught. There are many questions which are based on these pictures. While answering these questions encourage children to use their own language. You should also discuss the pictures with the children. This enables them to develop their skills of careful observation and of expressing ideas and concepts.

### Sub-headings

It is necessary to train children to use sub-headings. Along with learning information and concepts, we also want the children to learn how to search for information from books. That is a skill that they will find very useful for the whole of their lives. Books provide information and they are classified and arranged in a pattern. One can locate information in books by the headings and sub-headings of chapters. It is necessary to draw the attention of children to the sub-headings of the lessons. They should have a basic grasp of what kind of information is available under each sub-heading. The exercises also have a few special questions which are meant to develop and test their information-retrieval skills.

## Maps

A lot of effort has gone into making large and clear maps in this book. They help children in getting a better picture of the world around them. Children should be encouraged to find information in the maps by themselves. To get them used to reading these, questions based on maps have been included in many chapters.

Their answers are usually not to be found in the text of the lesson and can be worked out only from the maps. The children should go through the maps and find the answers by themselves.

Often children do not understand the most basic aspects of maps. For instance, they may fail to distinguish between land and sea. To solve this problem we have made 'waves' on the sea or shaded the sea

differently. Children also get confused between the lines representing rivers and the coastal boundaries of nations. In our maps we have shown rivers around their origins with thin lines which gradually thicken as tributaries join them. It is important to focus on these details while helping children to learn how to use a map. Please note that the maps given in the book are no substitute for wall-maps or atlases. Please use them along with this book.

### Exercise Questions

There are different kinds of questions in this textbook. They encourage the child to understand and discuss the information given



in the book. Children should not just blindly memorise the contents of the book. Hence the questions both examine and encourage understanding. *Children should be encouraged to write the answers of these questions in their own words.*

#### Questions for locating information

*In which section is the Rajsuya yagna discussed?*

*What were the differences between the rajanya and the common people. What did they do for each other? Answer these questions after reading pages 33-36 of the textbook.*

#### Questions for writing precise answers

While answering questions children may include many unrelated aspects of information given before and after the specific point that is sought. This means that children do not know what or how much they should write as the answer. Children should be encouraged to write precise answers. This can be done by exercises like:

*What is bali? Write in two sentences.*

#### Questions for expressing understanding

There are questions which encourage children to understand and express themselves using their own words. The answers for these questions are either scattered over several places or not directly available in the textbook. Examples of such questions are:

*What did the kings of the mahajanapadas have which the kings of the janapadas did not have? Write and explain three such things.*

(This is a comparison between two chapters.)

*Write 10-12 important points about the life of hunter-gatherers.*

(This asks the child to summarize a chapter.)

*Read the following incomplete passage about the beginning of agriculture and complete it.*

*If it were possible for us to understand the script used at the time of the Indus civilisation what information would we get about those people?*

#### Reinforcing map-reading skills

There are special questions to improve skills related to maps, pictures and tables:

*Compare and contrast map no. 2 and map no. 3 and say which among the following statements is true?*

*Both the maps are of India.*

*Both the maps are of the same period.*

*There is no difference in the information given in the two maps.*

*There is a picture of the time of the Mahajanapadas on page 51. Describe what you see in this picture in 6 to 7 sentences. Compare this with the picture on page 24 and write the differences and similarities that you see.*

You may keep these exercises in mind and use similar questions for your tests and examinations. Children should be encouraged to understand and not to cram. So new questions should be given every time. Children should not be expected to mug up information, rather they should be expected to read, understand and express themselves.

### **Clay Models and Displays**

Children enjoy making clay models or displays of what they read in the textbook. These activities are not difficult to organise. The children can bring their own clay and water. They have a lot of fun making models of terraced farming, mines, caves of hunter-gatherers, etc. This helps them to give a concrete shape to their understanding. Even children who are very shy to answer questions, because their writing and reading skills are weak, would be able to express themselves through such activities. Such activities will also deepen children's conceptual understanding. As most chapters make use of detailed descriptions, it is easy to do such activities.

### **Evaluating Children**

Examinations should not merely test the ability of children to memorise and recall information but also evaluate a wider range of skills which go to shape a thinking and articulate individual. For this purpose it would be useful to combine the usual closed book examinations with open book examinations. It is necessary to allow children to use their textbooks in a part of the examination. This will enable them to attempt new questions which require them to use some important skill even if they do not remember the relevant facts. One important skill which can only be tested with an open book examination is that of referencing. This relates to the child's ability to pick out, when asked for, the precise relevant information from a book.

However, children need to be adequately trained in the concept of open book examination. Often children can misunderstand the purpose and regard the exam as a cakewalk. It needs to be communicated that unless they are familiar with the content and structure of the chapters they will not be able to locate and write the answers within the given time.



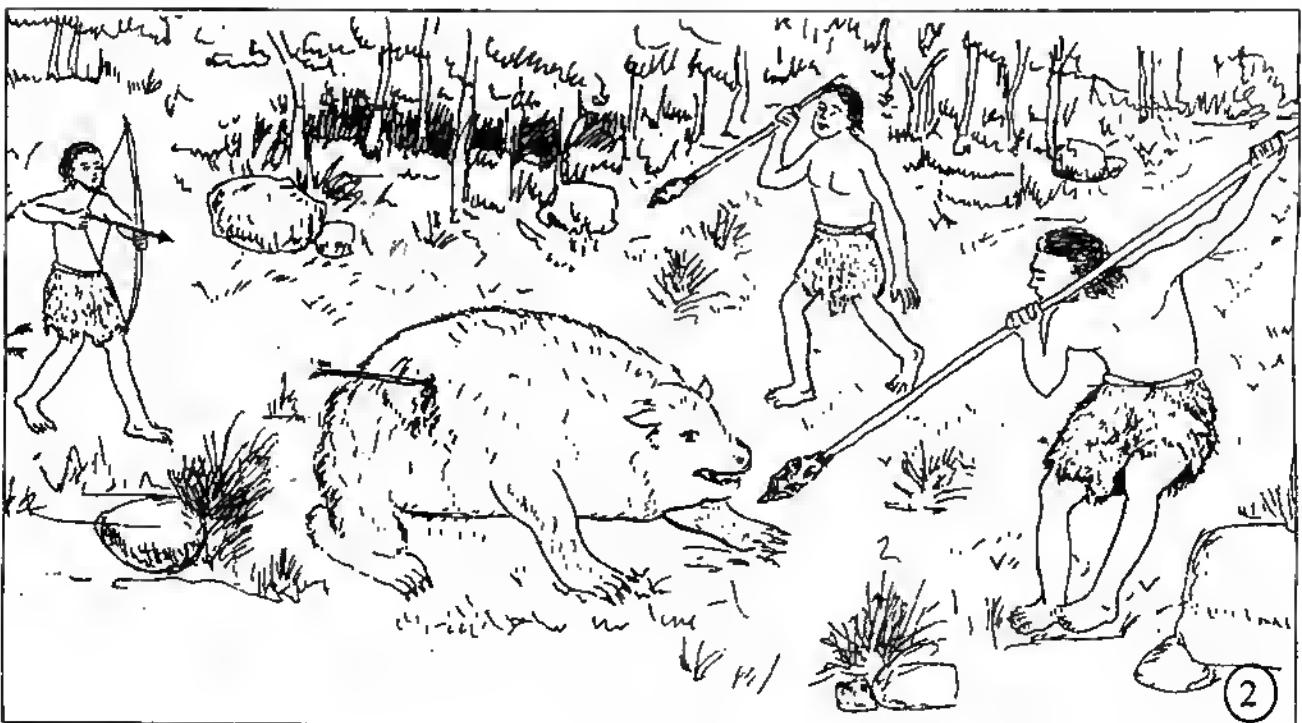
# HISTORY



## CHAPTER 1

# THE HUNTER-GATHERERS

There was a time when people did not grow crops anywhere in the world. There were neither villages nor cities. Look at these pictures about those times.





- *How are these people gathering food?*
- *Look at the third picture. What have the men and women brought from the forests?*
- *What are the people wearing?*
- *You will find six or seven types of tools and weapons in these pictures. Can you identify them?*
- *How are these tools and weapons used?*
- *Can you draw them in your notebook?*
- *What are they collecting their food in?*
- *Look carefully at the third picture. What is each person doing?*

People used to live like this many thousands of years ago. As you can see in the pictures, they had learned to make many things.

### **Food, Clothing and Shelter**

In those days people lived in small bands of 20 to 30 in forests all over the world. They hunted deer, buffaloes, elephants, rabbits, rhinos and other animals for their food. They fished in rivers and lakes. They collected

honey from bee-hives. They plucked fruits, dug out roots and tubers and cut wild grass for their grain. Their food mainly consisted of fruits, vegetables and tubers collected from the forests. Meat, even though important, was only a small part of their food.

Their clothes too were derived from animals and plants. They wore animal skins or covered themselves with leaves or barks of trees.

- *Why do you think they could not wear cotton and woolen clothes?*
- *Make a list of things people used to eat in those days.*
- *Where did they mainly get their food from - animals or plants?*

People lived like this very long ago. They did not live in houses then. They took shelter in caves or under rocks. If they couldn't find caves or rocks, they made small huts of leaves and branches.

We do not know much about people who lived so many years ago. It is by looking at things surviving from that period that we can try to imagine how their lives might have been.

Come, let's try to learn more about the lives of these people who hunted and gathered food from the forests.

### Story Of A Nomadic Band

Let us imagine that thousands and thousands of years ago a small band of people lived in a forest. There was a fourteen year old girl in the band. She was called Karmi. One day, when she had gone to collect fruits in the forest, a wolf pounced on her and bit her leg. Somehow, she managed to escape. She was a brave girl. The wound on Karmi's leg did not heal for a long time. Her body was burning with fever. She simply could not move. Some people said, "Now Karmi will never recover. Leave her here. We must move on. There's nothing more to hunt in this forest. The water holes have dried up. Animals have left in search of water. All the fruits have also been eaten up. It is difficult to live here now. Let us move to another forest." Some people were sad to leave a brave and clever girl like Karmi behind to die. They said, "Let us stay on for some more time. We can manage to live here for a few days more." Karmi's mother said, "This morning I saw a lot of sweet roots. Stay on for four or five days. There will be enough

to eat till then." But many people did not agree. They said, "Those who want to stay here can do so. We will move on. This forest can provide food for eight to ten people, but there is not enough for all."

The older people felt it was a grave matter. They called the whole band together to take everybody's opinion. After a lot of discussion, it was decided that most people would go to another forest and wait. Only five or six people would stay back with Karmi and her mother. So most of the people in the band moved on to another forest.

Karmi's mother wondered what would happen if Karmi did not get well in three or four days. Then nobody would stay back for them. It was a big problem. The people who stayed back were worried that if wild animals attacked it would be very difficult to escape while carrying Karmi along.

Soon it was night, Karmi closed her eyes and gripped the trunk of a tree in pain. She tore out a piece of the bark and wrapped it around her wound. Then she fell asleep. When she woke up in the morning, much of the pain had gone. She felt much better. The bark of the tree had healed her. Karmi had found her



Fig. 4. Discussion in the band : 'What is to be done with Karmi?'

own medicine ! After three or four days, Karmi left for the forest where the rest of the band had gone leaning on her mother as she walked.

- Why did some people in the band want to leave Karmi behind?
- What did Karmi's mother say to make them stay back?
- What was decided in the end?

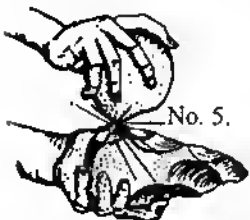
You have just read an imaginary story. Perhaps such things happened in those days. True, animals and fruits in one spot would be finished and then people would have to move in search of food. Once the season for fruits came again, they could return. They could not live permanently in one place, the way we do now.

Look at the pictures once again.

- The pictures show that these people had very few belongings. They had no furniture or utensils. Can you explain why?
- Can you imagine what those people might have taken with them when they went from one place to another?
- Nowadays, why is it that most people do not have to wander in search of food?
- Do some people still wander in search of food? What do you know about them?

## Stone Tools And Weapons

In the picture you can see the kind of weapons and tools these people used. In those times, people did not know about metals like iron or copper. What were tools made of then? Wood, stones, horns and bones of animals could be found all around. Weapons and tools were made by sharpening these. Look at the picture on Page 3. You can see two men sitting and making weapons. They are chipping flakes off a stone to make it sharp. They are making a sharp edge or a sharp point. They are also



giving it a shape which will make it easy to hold. Eventually they learnt to make fine, small pieces

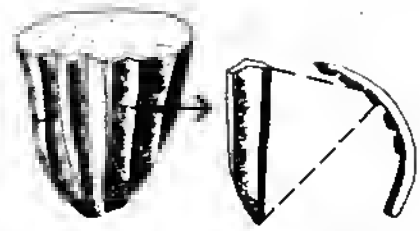


Fig. 6. Sickle made of stone

from stone. These pieces called 'microliths' were fixed to wooden or bone handles and served as sharp tools.

- Some pictures of stone weapons have been given below.
- Can you see the marks that have been made by chipping off the stone? Put 'X' sign on them.
- Which of the tools have wooden handles? Spot the wooden handles and colour them dark.
- The stones have been fixed to the handles in two ways. Can you say how?
- Which of these tools has no handle?
- What were the different things which could have been done with stone tools?

At that time, there was no special artisans to make these tools. All the members of the band made them. Of course, some people may

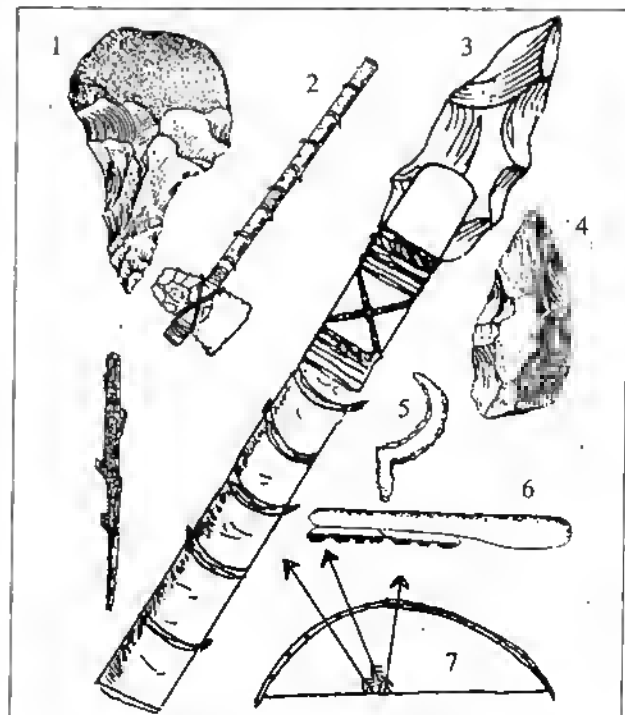


Fig. 7. Different types of tools



Fig. 8.  
Ornaments



They made clothes of animal hides and tree barks to cover themselves. They also made necklaces from wood, shells, bones or ivory. Everyone made clothes and ornaments for their own use, since there were no special artisans for any work.

have made them better than others. Using these stone and wooden tools, people of those times made many things. Women and men used these tools to cut wood and bamboo to make other tools, baskets and fishing nets.

• **Fill in the Blanks -**

*Hunter-gatherers made tools from \_\_\_\_\_ and \_\_\_\_\_ in the band made their own tools.*

- *Nowadays do people themselves make all the things they need?*
- *What are tools made of nowadays?*
- *What is stone used for nowadays?*

**Painting and Dance**

Inside the caves, they made colourful pictures on the walls. Do you know how they got paint and brushes? Colour was made by grinding stones of different colours. Pictures were then painted on rocks with bamboo brushes. Even today one can see some of the pictures made by them on the walls of caves or on rocks.

• **Look at this picture and describe the paintings.**

Apart from painting, there was another

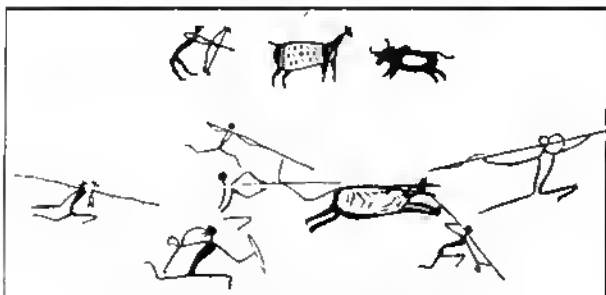


Fig. 9. Paintings by hunter-gatherers

important activity in the lives of hunter-gatherers. They would get together and dance for long stretches. Let us read Karmi's story further to know more about their singing and dancing.

*After staying in one place for some time, Karmi's band found it difficult to find animals to hunt. People went to the forests but returned empty-handed. The whole band was managing with roots and fruits. But now, even these were falling short. Karmi's mother called the whole band together and said, "We are passing through difficult times. We must do something." One woman said, "Yes, even the tubers and roots are getting fewer and fewer." Added a man, "There are many animals in the forest. But our arrows miss them and they slip out of the traps we lay."*

*Karmi's mother said, "We must do our dance ritual. Perhaps the Animal God is angry."*



Fig. 10. Dancing figures in Bhimbhetka caves

*That evening the dance began and all the people went to take part in it. Two of them sat in the middle and made music by beating sticks on shallow lags of wood. The dancers circled around them singing. Some dancers wrapped deer skins around themselves, or donned masks of horned deer. The rest carried bows and arrows or spears, and shot fake arrows at the 'deer'. They would pretend to wound the 'deer' and others would pull him out of the circle and pretend to cut him with a knife. Then they returned to the circle and another man now became the 'deer'.*

*In this way, the dance continued for a long time without pause. They believed that by dancing in this way they would gain some magical power by which they could draw the deer out of the jungle and hunt them down.*



There was a wise man in the band. The others used to follow him in the dance. He made some pictures on the wall of the cave - pictures of animals, of men wearing deer skins and masks and pictures of dancing people. He also drew a picture of an animal being hunted. Everyone would come and shoot an arrow at the hunted animal in the picture, to ensure a successful hunt. When the dance ended, people again went out hunting in groups.

- When Karmi's mother heard that although there were animals in the forest, they could not be hunted, what did she suggest Choose the right option i. Move to another forest. ii. Survive on roots and tubers. iii. Perform the dance ritual.
- Fill in the blanks :  
Some dancers wore deer's \_\_\_\_\_  
They danced like \_\_\_\_\_  
The rest of the dancers pretended to \_\_\_\_\_ the deer.
- Why did the hunters shoot arrows at the picture of the deer ?

### The Hunt

After a few attempts, Mako and his group returned with a couple of deers. Kora's group returned empty handed. They were worried that they could not kill a single deer. Seeing the deers that Mako's group had killed, they felt relieved. They were very happy and patted Mako's back in praise.

What happened next ? Each one went up to the deer and stroked them with their right hand while thanking them for allowing the hunters to kill them. "Rest in peace", they told them. One said, "Thank you for your horns," and another said, "Thank you for your flesh." Karmi's mother said, "Brother deer, you have been hurt because of us. Forgive us." After this, they roasted the deer and ate it. They knew how to make fire by striking stones.

After two or three days when the meat started rotting, they left it. Again, they formed bands and went out hunting. The women went out with the older children to collect fruits and sweet roots of plants.

You may think it to be very strange ! Hunters are thanking the hunted animal. But among these people, animals and humans were considered to be related to each other. Hence according to them killing an animal was like killing your brother. So, animals must be killed only to satisfy hunger, and after killing them, they should be thanked and asked forgiveness.

You too must have seen in your village that after the harvest, the stacked grain is worshipped.

- Why do farmers worship the harvest ? Discuss in the class.
- Do you see any similarity between thanking the killed animal and worshipping the harvest ?
- Fill in the blanks with the correct alternative :  
When Kora saw that Mako had hunted two deers, he felt \_\_\_\_\_ ( sad/ happy)  
When the hunters brought a kill, they \_\_\_\_\_ (ate it immediately / offered thanks )  
Hunters regarded animals as their \_\_\_\_\_ (food / relatives) and believed that they should kill animals \_\_\_\_\_ ( only when they were hungry / whenever they wanted )

### Sharing and Eating Together

Perhaps life was something like this in those days. People went out hunting in groups because one single person found it difficult to

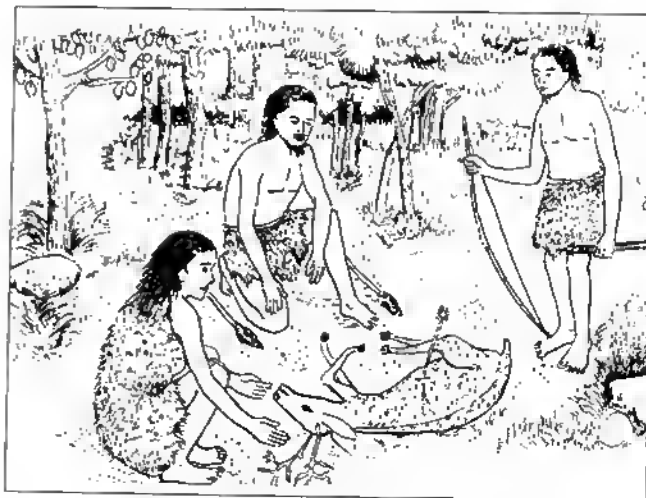


Fig. 11. Offering thanks to a hunted deer

face animals alone. People also went out in groups to collect food. Whatever food they brought was then divided among all. This was necessary because they did not know when food would be available. If they did not share food some people would surely starve. A person would have a lot of food at one time and nothing at all at another. Sharing food would solve this problem. Besides, what would one person do with a lot of food? Things like meat or fruit would rot fast, since there was no way of preserving them for long.

Even things that do not decay fast, like grains of wild grass, could not be stored since these people were always on the move. One could not pile up these things and become rich. So there were no poor or rich in those days. These people gathered food, and after eating it, looked out for more.

Like Karmi's band, there were many other bands of hunters. At times, they fought amongst themselves and quarreled over small things like which band would go hunting in a particular forest.

- *Write down two of the most important sentences of this section.*
- *You read that Kora's band did not manage to hunt anything. How then did they get food?*

So these were our ancestors. Our lives are very different from theirs. But there are many

things that we have learnt from them. The hunting people gave us knowledge about plants and trees, fruit, roots and herbs. They discovered a lot about animals, fishes and insects. They found out about stones and rocks, and made paths to travel from one place to another. Not only this, their dances are still performed on many occasions today. Have you ever seen such dances?

### Remains of the Hunting People

How do we know all this about these people who lived thousands of years ago? There is evidence of the hunting people even today, in the form of weapons of stone, paintings on the walls of caves, bones of animals and people.

On the way to Hoshangabad from Bhopal you will find the Bhimbhetka caves. You can go and see these caves yourselves. Thousands of years ago, these caves were the home of the hunting-gathering people.

Such caves, stone weapons and cave paintings can be found all over Madhya Pradesh in Bhopal, Raisen, Hoshangabad, Budni, Pachmarhi, Baghai Khor, Bhedaghat Maheshwar etc.

### Hunter-Gatherers Today

There were several things in the chapter about the customs, activities and life of the hunting people. How do we know all this? We haven't met these people who lived



Fig. 12 This picture shows a person of the hunting-gathering Chenchu tribe of Andhra Pradesh. Even today, these people live by hunting and gathering. They live in caves, or huts made of grass and twigs. Look at the picture and point out the differences between the ancient hunter-gatherers and the Chenchus.



thousands of years ago! We can get an idea about them from observing the hunting people of today. There are a few places in the world where hunter-gatherers still live. In India, such people live in the Andaman Islands, Kerala, Andhra Pradesh and even Madhya Pradesh.

Some people have gone to live amidst them in order to get to know more about their life style. They have told us many things about their customs and inter-relationships and other aspects of their lives. From this we can understand more about how people lived many thousands of years ago.

## EXERCISES

(Write the answers to all questions in your own words)

1. The title of this lesson is "The Hunting-Gathering People." Different parts of the lesson give information about different topics. For example, food, clothes and living arrangements are described in the first part under the sub-title, 'Food, Clothing and Shelter.'  
How many sections does the lesson have? Choose one or two main points from each part and write 10 - 12 important (main) facts about the hunting-gathering people.
2. Give two similarities and two differences between the food of the hunting-gathering people and your own food.
3. What were the tasks performed by women hunter-gatherers?
4. You read two stories about the hunting-gathering people. Try to write your own story about them. Complete the story given below :

Long time ago, in a band of hunter-gatherers, there was a woman called Sama. Along with other women in the band, she used to gather fruits, roots and tubers. Whenever anybody asked her, she would give whatever she had collected. One day she thought, "Let me dry all the fruits and seeds I gather. If I keep doing that, I will be able to collect a whole lot of food. Then I can relax." So, she began to dry some fruits. BUT.....

5. This is a picture of a period long after that of the hunting-gathering people.

What are these people hunting with? Which are the wild animals in the picture? What weapons do the hunters have? What are they made of? What are the clothes of the hunters made of? Where must they be living? Would their food come entirely from hunting? Do these people belong to a hunting-gathering society?



This chapter is in English. But in those days, the languages we know today were not spoken. People certainly used to speak, but we do not know exactly which language they used.

# BEGINNINGS OF AGRICULTURE



*Today we grow our food by cultivating land and rearing animals. But we know that in the beginning people lived only on wild plants and meat. When did agriculture begin? How did everyone in a band of hunters decide to grow crops?*



For thousands of years, the hunting-gathering people did not cultivate anything. They collected grain, fruits, vegetables and tubers which grew wild in the forest. These were not planted or tended by anyone. Even today, we eat some things which grow in the wild.

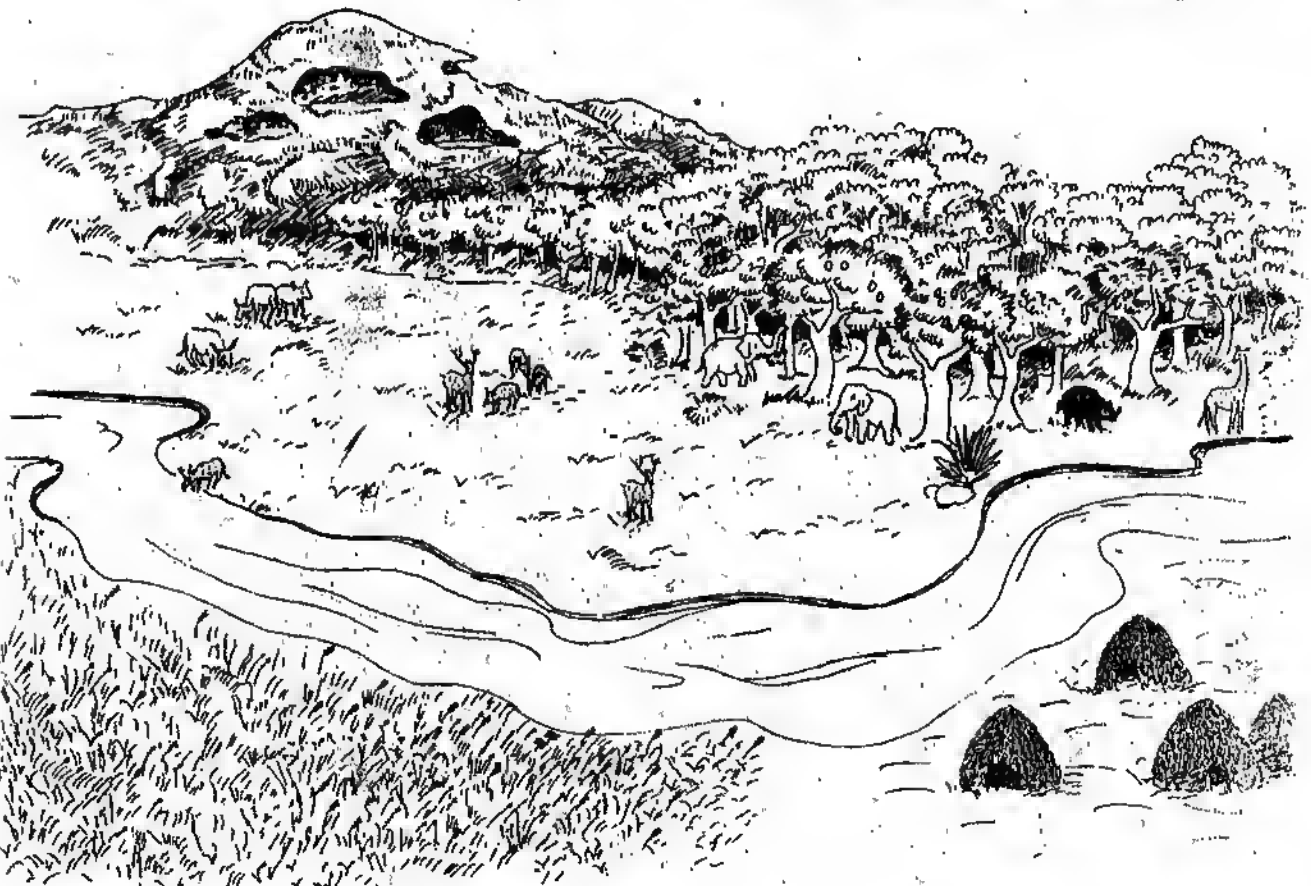
- *We consume several grains, fruits, vegetables, leaves and tubers gathered from the forest. Can you make a list of some of them?*

Having gathered wild grains and fruits from the forests, the hunter-gatherers must have known how a plant grows from a seed.

How did a group of people think of cultivating instead of collecting fruits or hunting? How did all the people in the group accept it? What happened and why did it happen? We cannot know definitely. However, from the few surviving remains of those days, we can guess what might have happened. Here is a story about how it could have happened.

## STORY OF THE SUNGA BAND

Imagine that many years ago there was a band. Let us call it 'Sunga band'. Once upon a time, the place where the Sunga band lived looked like the place shown in this picture.



• What kind of food could they have found here? Where would they have got wild grains? Could they have got some food from the river too? Where would they have got wild fruits? Where would they lie in wait for wild animals?

The Sunga band knew every corner of this place. They knew where to find fruits, roots, wild grasses, rabbits and deer, and when to go to the river to catch fish and crabs. Throughout the year, they gathered food from some part or the other. Now they did not wander from place to place in search of food and made huts to stay in. Only during floods did they go up the mountain, and after a while they came down again.

The ancestors of the Sunga band did not know as much about the forest. They had to wander a lot from place to place in search of food. Now the Sunga band knew so much about the forest that they gathered food for the whole year from around the same place.

**Choose the correct answer :**

- The Sunga band was able to stay in one place because -
  1. They grew crops.
  2. They hunted only big animals.
  3. They managed to collect many things to eat from the jungle.
  4. They had begun to make houses to live in.
- What are the similarities and differences between Karmi's band and the Sunga band?

### Boma and Goma's Discovery

There were two children in the band called Boma and Goma. Both liked to eat sprouted



grain. One day, they were sitting and eating it beside the river when a wild dog came along. Frightened, both of them ran away.

After a few days, when they went to the river bank, they saw new shoots of plants. Goma said, "The grain that we were eating had fallen here. Has the sparrow taken them?" Boma answered, "No, I think these shoots have come



out of those grains. Just the way mango trees come out from the seeds in the rainy season." Goma said, "Shall we throw some grain again and see?" So both of them went to their mother and asked for more grains. She refused saying, "This grain has been collected with so much effort. Now we have to make do with it for long." But the next day, Boma and Goma quietly picked up some grains and threw them at the back of the hut.

Everyday they went to see whether the shoots had come out. But it was summer. The seeds remained in the dry soil. Birds and insects ate them up. Boma and Goma started thinking. Then they found an answer. Goma said, "Let's cover the seeds with soil. Then the birds will not eat them." Boma said, "Yes, and let's pour some water on them. Maybe shoots sprout only when they get water."

So they planted the seeds and watered them with water from the river. Within a few days, the shoots came out. Goma and Boma's happiness knew no bounds. They watched the plants growing everyday.

All these facts about cultivation may seem very simple and plain to us now. But at one time, people must have taken quiet long to discover and understand them.

After some time there were grains on Boma and Goma's plants. Yes, because now the people of the Sunga band lived at one place, the children could watch the grain grow on

their plants. Seeing the grains, they said, "Look, the grains have really come." They collected the grains and ran home. "We have grown grains! We have grown grains!", they shouted happily.

### "Wild Grains are Enough"

The people in their band began to laugh. They said, "There are so many grain-bearing plants around. Just cut them and eat. Why do you need to grow them?" But Boma and Goma did not lose their interest. They saved different types of seeds whenever possible. Many days passed in this way.



- **How strange ! The people of the band now knew how to grow crops, yet they did not want to cultivate the land. Can you figure out why?**

Let us see what happened next...

### Difficulties of a New Place

One day a large band of hunters came to the place where the Sunga band lived and started fighting with them. The Sunga band could not face them. They ran away to a distant place. Here they faced many hardships. There was only a tiny river. There were neither animals nor fruits around. The grains of the grass that grew beside the river were too few and were soon finished. The Sunga band was forced to live on fishes and crabs.

- **Complete the sentences -**

1. The Sunga band had to move from their old place because \_\_\_\_\_.
2. In the new place, there were no \_\_\_\_\_ to eat, only \_\_\_\_\_ were available.



### Boma and Goma's Effort

One day Boma and Goma said to their mother, "Why are you worrying? We know how to grow grains ! From one single grain seed you can get so many grains. Come, let's sow some grain." Their mother said, "As it is only very few grains are left. They shouldn't be thrown away." But Boma and Goma didn't give up. They too, had saved some grain. They put them into the soil and watered them. After a few days, shoots started coming out. But what happened next? The plants had just come out but they were withering already. Boma and Goma became very sad.

Their grandmother had been watching their activities for some time. Seeing Boma and Goma so troubled, she came out of her hut. She looked at the plants for some time and started thinking. She said , "Could it be that the grass around is not letting the plants grow? Come, let us dig it out." With a pointed stick they dug up some of the grass around. Then they sowed the seeds again on the cleared soil and watered them.

- **What other uses did the pointed stick have in these days?**



## The Sunga Band Begins Cultivation

*This time the plants grew easily. The whole band watched them grow. When they were ripe everybody cut them. The grandmother said, "Some plants have many good seeds. Cut them separately. We will plant them, so that we get good grains next time." In this way by sowing just a handful of seeds Boma and Goma got a basketfull of grains.*



Everybody praised Boma and Goma. Now they all said, "Next time we will sow ten handfuls of seeds. Let us see how much grain grows. This place did not have grains. But now we will sow seeds and grow grains." And this is how the Sunga band started cultivation.

- With what did the Sunga band harvest the grains?

- Complete the sentence :

The Sunga band started cultivation at the new place because \_\_\_\_\_

## AGRICULTURE : WHO STARTED IT, WHERE AND WHEN

We read a story, how agriculture could have begun. But actually who started cultivation, when and where ?

Agriculture first started in the foothills of the Zagros mountains of Iran and Iraq, about 8,000 - 10,000 years ago. Slowly hunters in different parts of the world took to cultivation. In our subcontinent, agriculture began 5-6 thousand years ago in Baluchistan.

Like the Sunga band there were other bands too. Perhaps they knew about growing crops. Specially the women of the bands knew a lot

about trees and plants, because it were they who usually collected fruits, grains and roots. They must have come to know a lot about plants after seeing them so closely. When it was needed, this knowledge was applied to grow crops.

## Did All Hunters Take To Cultivation?

Different bands started growing crops according to their needs. Not all bands did so at the same time.

- A new band had driven away the Sunga band from its old place and had begun to live there. Do you think the new group too would have begun to grow crops?

- You must have seen that everyone does not take up a new thing at once. When the tractor came, did all the peasants buy a tractor?

- When the motorcycle came, did people stop using bullock carts and cycles?

- What are the reasons for this?

Some people started growing barley, and some grew maize, since only wild maize was found in their region. Some grew sweet potato, and some grew wheat. Some other bands still lived on hunting and collecting wild fruits. They did not feel the need to grow crops. Even today, there are several such bands in the world. Factories have come up around them, agriculture and trade have begun. But they continue to survive by hunting and gathering food.

These are pictures of wild varieties of wheat and maize shown along with modern varieties




## EXERCISES

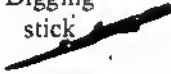
1. Explain how some people could carry on hunting and gathering and yet live in one place?
2. What did Boma and Goma learn about growing grains?
3. Why did the Sunga band refuse to grow grain in the old place? Why did they become ready to do so in the new place?
4. a) According to the information gained from the remains of those times, where did cultivation first start?  
 b) What were your ideas about the beginnings of agriculture before you read this lesson? What new ideas have you found in the chapter? If you have any questions about this, write to 'Sawaliram' for an answer.  
 c) Complete this piece on the 'The Beginning of Agriculture.'  
 "In the beginning, people used to hunt and collect fruit from the jungles. They also used to collect wild grains growing in the jungle. As long as the band got enough to eat like this, it could survive. But if ....."
5. True or False :
  - a. All other bands in the world learnt cultivation from the Sunga band.
  - b. In every band children like Boma and Goma discovered cultivation.
  - c. In discovering agriculture, the women of the band must have been in the forefront.
  - d. Different bands started cultivation at different times.
  - e. In the beginning all the bands grew wheat.

### PLOUGHING, SOWING, HARVESTING .... THEN AND NOW :


Here are some pictures of old and new tools used in agriculture. Select from these pictures and draw them in the table given below, showing the oldest, the comparatively new and the latest tools of agriculture.



Seed-drill




Digging stick




Sowing with a tractor


	Ploughing tools	Sowing tools	Harvesting tools
Most ancient			
Old			
Recent			




Harvester



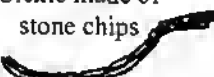
Sowing by hand




Wooden hoe




Plough



Sickle made of stone chips



Tractor



Iron sickle



## BEGINNINGS OF ANIMAL HUSBANDRY

People started rearing animals just the way they had started cultivating land. Somewhere one tribe tamed wild cows, another tamed horses, while some other tribe at a different time tamed sheep and goats. We can imagine how people may have started taming animals, just the way we can imagine with the help of Boma and Goma's story, how cultivation began.

Perhaps after a hunt, the hunters took home the live young ones of the animal they had killed. They may have thought they could kill them later when they could not get a wild animal to hunt. After a while, they may have realised that instead of killing them right away, it would be more useful to tame these young animals.

However, we can be sure that peoples' lives changed a lot when they started rearing animals. They now got many new things. However, for tending these animals, people now had to do many new kinds of work too.

- *Which of these tasks would have started only when people began to rear animals? Put a tick mark on them.*

*Collecting fodder for animals, encircling animals to kill them, arranging drinking water for the animals, carrying dead animals, treating sick animals, bathing animals, skinning animals, making shelters for animals, giving rest to tired animals, attacking tired animals, protecting animals from other animals, preventing theft of animals, removing the horns of dead animals, cutting the flesh of animals, milking animals, helping animals in delivering their young ones.*

### Benefits of Animal Husbandry

You must be knowing the benefits we get from domestic animals.

- *Pick out from the list given below, the things people obtained only after they tamed animals -*
- *ghee, meat, fat, curd, skin, wool, things made of bones and horns, carts pulled by animals, help in load-bearing, animal-driven ploughs.*

People started getting different kinds of benefits from animals. Besides, the strength of some animals like bulls, camels, horses and mules was also used to carry or pull load.

- *Do you think these animals have more strength than human beings?*

Without the help of these animals people found it difficult to travel and carry things from one place to another. Travel became easier with the help of animals.

- *Animals were also useful in agriculture. Can you say how?*

As a result of all these developments, peoples' lives changed a lot. Read about it in the next chapter.



# THE GROWTH OF VILLAGES



*Now that we have reached the time when people lived off agriculture, discuss three or four things that must have definitely changed.*

## A Village of Farmers

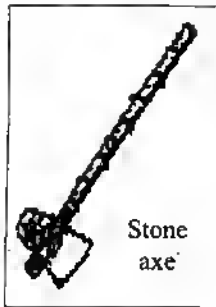
In the picture given below, you see a village. It looks so different from the picture of the life of the hunting people. But has *everything* changed?

- *You have seen many pictures of the hunting-gathering people. Now look at this picture and try to identify the changes. Has everything changed? Look carefully at everything in the picture. Were any of these things found in the days of the hunting-gathering people?*
- *Make a list of the things in the picture:*
  - *Which of these belonged to the days of the hunting-gathering people?*
  - *Which of these came about when cultivation started?*





You must have noticed that even these people, who lived in villages and cultivated land, hunted animals. This is not surprising.



This was the first stage of cultivation. People were just beginning to learn the ways of agriculture. They did not grow enough crops to feed themselves for the whole year. Besides people also needed meat in their diet. So they continued to

hunt animals and collect fruits when needed, although not as much as they did earlier. Earlier, people depended totally on the forest. Now, they depended more on agriculture.

Those who took to agriculture gradually cleared the forest. What tools did they use for this? They used axes made of stone fixed on wooden handles. It was difficult and time consuming to cut down the thick forests with these axes. But in those days the use of metals like iron and copper had not yet begun, so they did not have better tools.

Everyone in the band worked hard to cut and then burn the forest. The soil was cleared of stones. Only then land became ready for farming. With the efforts of the entire band, the land under agriculture kept spreading. You can see in the picture that there are fields near the village and the forest is far away.

- *Why did those who practised agriculture also hunt?*
- *Why did it take long for the band to clear land for cultivation?*

## Settling Down In One Place

The village was on the river bank. Every year, during the rainy season, the river got flooded. The flood water used to fill the fields. After a few days, the flood would subside but a new layer of soil would be left behind. A good harvest would result every year from the new soil. Now, there was enough grain to last the whole year. There was no need any more to wander in search of food.

People were also not able to wander because they had to look after their fields.

- *What are all the things that have to be done between sowing the seed and harvesting the crop?*

Villages began to emerge near rivers, streams and lakes. People began to live in these villages for many years together. Now people started to settle down and live in one place itself.

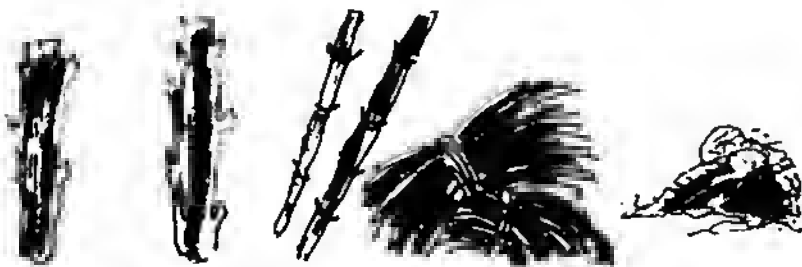
In the beginning, there were about 100 to 150 people living in one village. This seems a small number compared to the villages of today. But compared to the small bands of hunter-gatherers, this was a large number.

## Early Houses

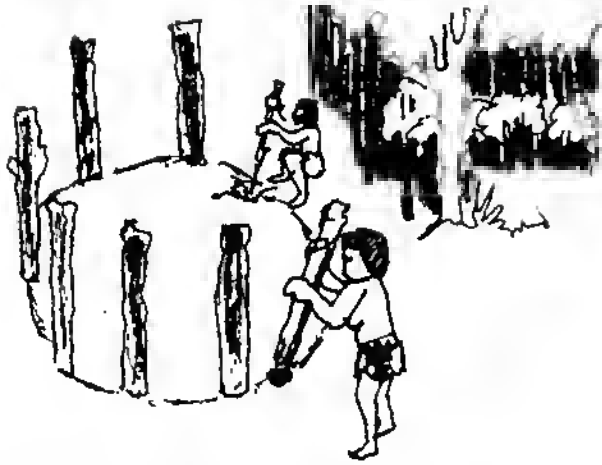
Digging up the remains of early houses, we can get some idea about how those people lived. Different types of houses were built in different regions. Some people dug pits in the ground and made houses in these pits. Some made houses of grass and twigs. From the following pictures, you can get an idea of the houses built on the banks of the Narmada some 3500 years ago.

---

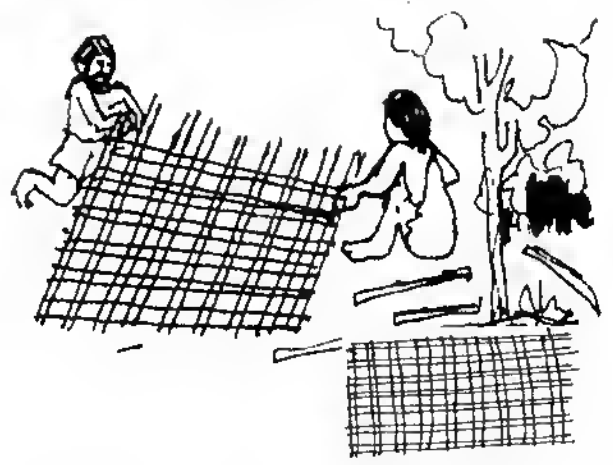
## ONE OF THE EARLY METHODS OF MAKING HOUSES



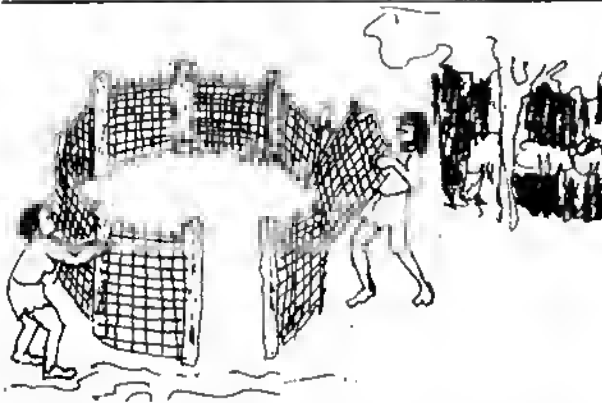
People collected these materials from the forest. They gathered clay and kneaded it with water.



1. First the land was cleared and stones and pebbles were removed. Then holes were dug and wooden poles were fixed.



2. Bamboo was cut into thin strips and these strips were woven into mats



3. Bamboo mats were then fixed to the poles.



4. Thin strips of bamboo were used to make the roof. Grass was spread on the roof and tied on to it.



5. Then the whole roof was placed on top of the poles and tied firmly.

After this the walls were plastered with mud from the inside as well as the outside. Mud was also used to plaster the floor.



6. Are some of the houses in your village made in this way?

Do you remember how the hunting-gathering people lived? They did not make permanent houses like these farmets

- *Do you think the hunting-gathering people did not know how to make houses like this, or did they not need permanent houses then? Why did the farmers need permanent houses?*

### Storing Grain

The farmers had to face many new situations. After the harvest, there was plenty of grain. It had to be protected from water, insects and rats, so that it could be eaten for many months.

One reason for building their houses properly was to preserve grain for a longer period.

- *How long can grains, dal, oilseeds, etc. be preserved?*
- *The hunting-gathering people ate fruits, roots, meat, etc. How long did these last? Who needed to store more - the hunter-gatherers or the agriculturists?*

In the days of the hunter-gatherers, baskets made of twigs, bags made of hide and little bowls made of leaves were used. Once agriculture began, grain had to be stored for 6 to 12 months. For this, people began to make storage jars. From the days of hunting, men and women knew how to weave baskets. Now, for storing grain, they began to weave big baskets of twigs and strips of bamboo. These were coated with clay and left in the sun to dry, or baked in the fire. The baskets got burnt in this way, but the clay coating became stronger. In this way they preserved the grains from getting wet or being eaten by rats and insects.



- *Why did the hunting-gathering people not feel the need for big, strong storage-bins?*
- *What is grain stored in nowadays?*

There was another way of making storage jars. Clay was kneaded well. Then it was rolled by hand into long ropes. These clay ropes were placed in rings, one on top of the other. This way it took the form of a vessel. This was dried in the sun or baked in fire. Grain was stored in such jars.

Those were the days when people did not know the use of the potter's wheel.

### New Utensils to Cook Food

The hunting-gathering people roasted meat on fire, and roasted grain on ashes or soaked the grain in water. They ate raw roots and fruits. Hence they did not make vessels for cooking food.

Once people started agriculture, they began to eat more grain. The grains had to be cooked. What would they cook in? When people started domesticating animals, they needed utensils for boiling milk and making milk products. They now started making clay utensils with their own hands. These were dried in the sun. Once the potter's wheel was invented, people made beautiful earthen vessels on it.

Before the grains could be cooked they had to be ground. Hence grinding stones for grinding grain could now be found in every house.



- *How is grain ground to flour nowadays?*
- *How is a grinding-stone used nowadays?*

Fire often got extinguished when utensils were placed directly on it. Therefore people now raised the edges around the fire so that the utensils could be placed on the higher edges. This is how the stove (chulha) came into being.

- *If there was no stove (chulha) and no grinding-stone, how would it affect our food?*

### Remains From the Early Villages

Just as there are some remains of the hunting-gathering people, there are also

remains of the early villages.

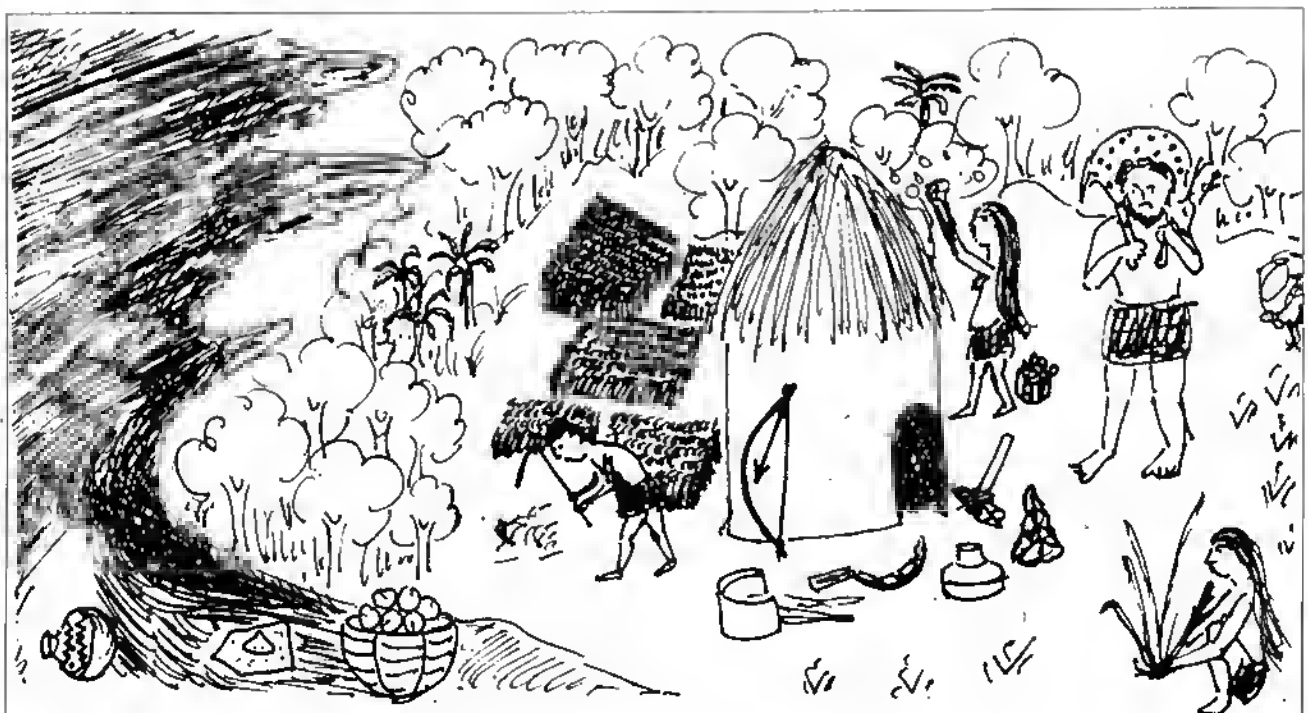
- *Do you remember what remains can be found of the hunting-gathering people?*

While digging around the places where the early villages existed, we can find plastered floors, earthen utensils, pieces of cooking stoves (*chulhas*), grinding stones, small stone tools and stone axes. Not only this, we can even find a few burnt pieces of grain. Bones of domesticated animals have also been found. In some places, small earthen idols have been found. Perhaps these are idols of their gods. Although most things of every day use have been destroyed, these remains give us some idea about the lives of the people who first took to agriculture.

- *What will we not be able to find in the remains of these early villages?*

## EXERCISES

1. Why did the farmers begin to build houses?
2. Why was there no need for farmers to roam in search of food?
3. Boma and Goma's band lived in one place, and the agriculturists also lived in one place. But there are some differences between the two groups. Write about any three differences.
4. There are many things in this picture. Which of these things could not have belonged to the hunting-gathering people? Which things could have belonged to both the hunting-gathering people as well as the agriculturists? Put different signs to distinguish them.



# CITIES IN THE INDUS VALLEY: THE OLDEST CITIES



*We read how people took to agriculture and village life. This began some 6000 years ago in our subcontinent. Can you guess when the first cities emerged- 100 years ago, 5000 years ago or 50,000 years ago? In what ways were those cities like modern cities? In what way were they different? What would you like to know about these cities?*



## The Discovery of Ancient Cities

It was the year 1922. There was a village in Sind called Mohenjodaro. The people of this village were digging on a large mound beside the village.

To their great surprise, they found a brick wall buried under the ground! They began to

wonder whether anyone had ever lived there. How old could all this be?

People who study the remains of the past (archaeologists) started digging more and more till they found the remains of a whole city buried beneath! They climbed down and walked along the lanes of the buried city. They

saw stairs leading to the houses. Imagine! Like any modern house! There were streets too, between rows of houses - just like our streets today. Such a big city! How many people would have lived here?

People were surprised to find that the buried city was very ancient, about four to five thousand years old. Earlier historians believed that four to five thousand years ago, people lived by agriculture, hunting-gathering and rearing animals. Could cities have been built during such early times?

## Cities Amidst Villages

Slowly, the search went on. After digging at many places, it was found that there were not one or two, but many cities in those times. These cities were not found all over India, but in the valley of one main river and its tributaries.





remains of these cities are also found in Ropar in the present Punjab state of India, Kalibangan in the present state of Rajasthan, and Lothal in the present Gujarat state.

- *The oldest cities in India were built in the valley of the river \_\_\_\_\_.*
- *The search for these ancient cities started in the year \_\_\_\_\_.*
- *The traces of these cities are found in places like \_\_\_\_\_, \_\_\_\_\_ and others.*

### **Buildings of the Indus Valley Cities**

Many kinds of buildings were found in these buried cities. Some of the houses were two-storeyed. They were the houses of the rich. The poor had smaller houses.

- *Look at Map 1 and name the places where we find remains of these ancient cities.*
- *In the valley of which river are these places situated?*
- *In the plains of which rivers do we find traces of old villages?*
- *Were the ancient cities surrounded by villages?*
- *Which modern cities have you visited?*
- *Are modern cities also surrounded by villages?*
- *If there are no villages, can there be cities?*

One or two thousand years had passed since villages grew on the banks of the Indus. The first cities of the India sub-continent came to be built amidst these villages.

Much of the territory in which these cities were built is in today's Pakistan. However,

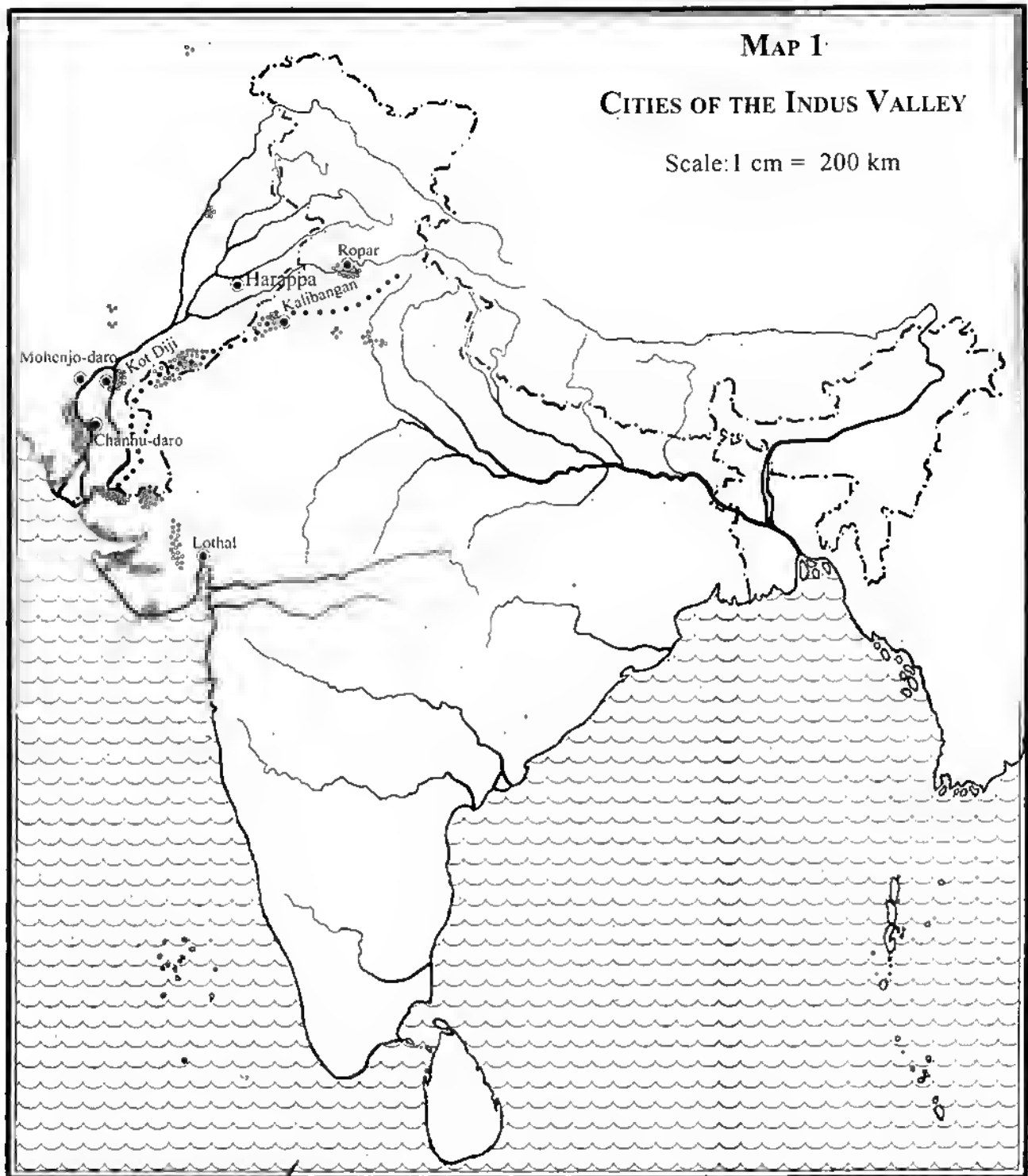
Look at the walls of the houses in the picture. Only a good mason could have built them! The walls are built of bricks. There must have been kilns for making bricks in those days. Who knows who worked in these kilns. Perhaps there were poor labourers even then!

The streets of the city were not crooked like those of the villages. They were absolutely straight. There were drains on the sides of these streets. The drain from each house was connected to the main drain. All this shows that the city was very well planned.

Perhaps we will never know who built these cities, and how. However, from the remains of the city, we can come to know in what ways the lives of the towns-people had changed from the lives of the hunter-gatherers and agriculturists.

Apart from houses, big godowns were found among the remains of the cities of the Indus Valley. Grains collected from nearby villages were stored in these godowns.





Based on Survey of India outline map printed in 1987.

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line. C. Govt. of India 1987

### INDEX

External boundaries of India today	
Sea	
Cities	
Village settlements	
Saraswati River	

Remains of a large bathing-tank were found in Mohenjo-daro. Rooms had been built on all sides of this tank. There were stairs leading to the tank. We don't know who bathed in this tank and why so many arrangements were made for bathing!

- *What kinds of buildings have been excavated (dug out) in the Indus Valley region?*
- *Why does it seem that the cities in the Indus Valley were well planned?*
- *Why do you think it was necessary for cities to store grains in godowns?*

## Metal Objects

Besides big buildings, many small things were found in these cities. Look at these pictures. Look at the bronze swords - they are so sharp!

- *Could such swords have been made of stone?*
- *Which other metal objects can you see in the picture?*

These objects are made of bronze and copper. This means that the people of these cities knew how to mine mineral ore, smelt it

and mould it into different shapes.

The surprising thing is that along with metal objects, stone tools were also made during this period. Perhaps one reason for this is that brass and copper were not as strong and durable as stone. It was not very easy to find these metals either. Therefore, people continued to make things out of stone. No object made of iron was found in these cities.

## The Wheel

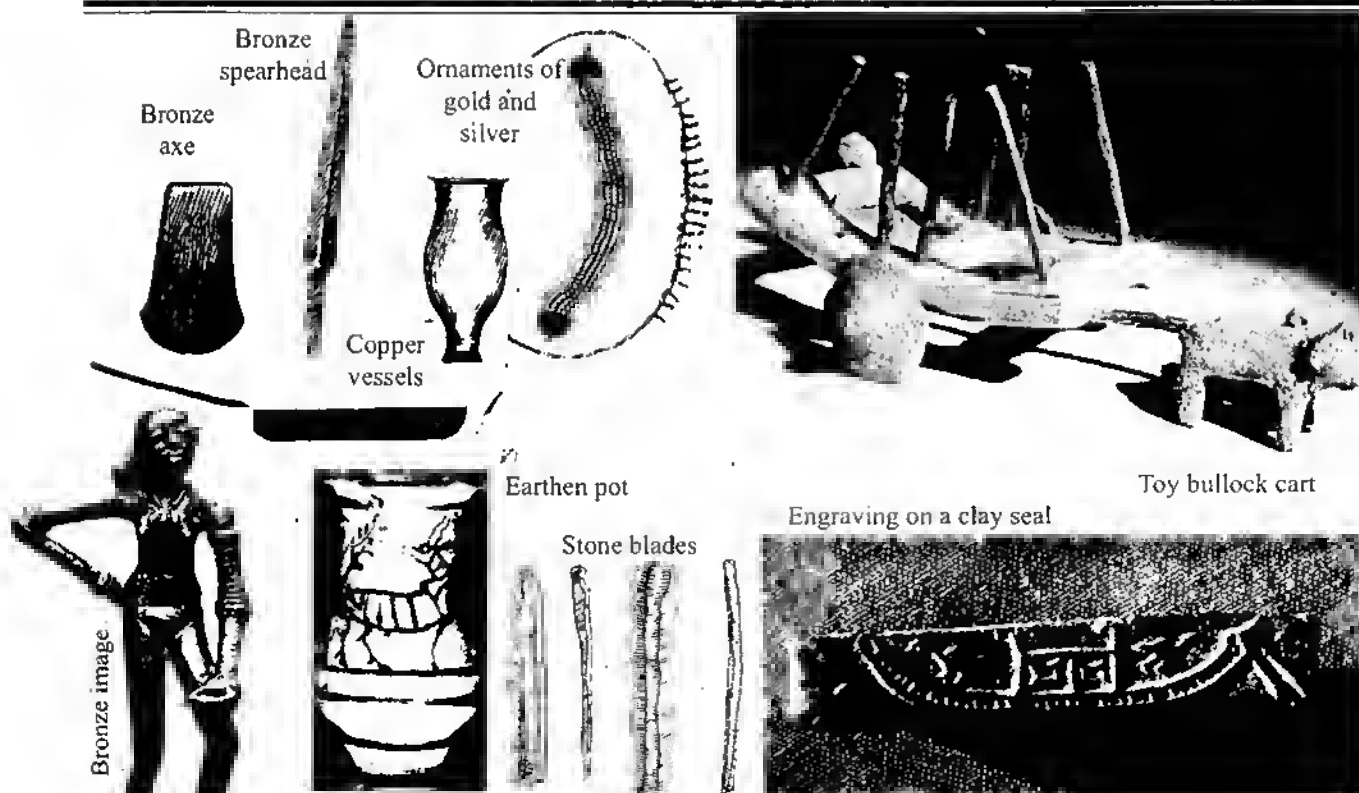
Look at the toy bullock cart. It looks just like the bullock carts of today. Yet, there is one difference. Can you spot it?

Actually, there is a major discovery hidden in the bullock cart - the wheel. The wheel helps us in so many ways.

- *Look around you and see in how many ways the wheel is used.*

Today, we cannot say how someone might have thought of the wheel, or how the first wheel was made. But surely, by this time the wheel had been discovered, or the people of the Indus Valley could not have made the bullock cart!

At that time, wheels were also used for





making pottery. As a result, better pottery was possible.

- *Why do you think the people of the Indus Valley needed bullock carts?*
- *Earlier, weapons and tools were made of stone. Why then, did people start making weapons of metal? What advantage did metals have?*

## Occupations

From the objects shown in the picture, you can make out that there were many artisans in the Indus Valley. Unlike hunter-gatherers the towns-people did not make all the things they needed. Different artisans made different things and sold them to others.

- *Can you make a list of various artisans of those days?*

## Writing

There is another special thing found in these ancient cities - square-shaped, clay or stone tablets. You can see figures of human beings, animals, plants and vessels on them. Figures like these can also be found on the tablets —



- *Can you draw these figures in your note-book?*

According to some people, these are the writings of those days. If this is true, what kind of script ( writing ) is it? It appears that when people first started writing, they did not use the kind of letters we use today. Their letters looked more like pictures.

Can you understand this writing?

Actually, even historians have not been able to read the writing of the cities of the Indus Valley. That is why we are still in the dark about so many things in these cities.

## Trade

Some scholars think that these tablets are actually seals used by traders. When a trader sent his goods from one place to another, he probably packed his things and sealed them with wet clay and stamped them with his seal. Thus, his goods could be recognised by the stamp they bore.

Such tablets have been found in other countries too, especially in Iraq.

- *Locate Iraq on the map of Asia. How far is it from the Indus Valley?*



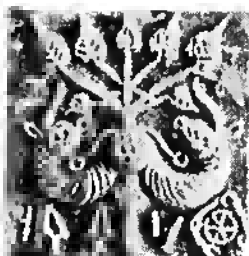
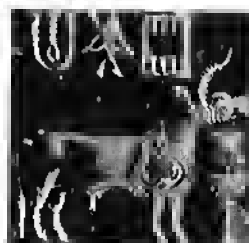
Clay toys

Clay figurine

A stone statue



Stone seals



How did the tablets from the Indus Valley reach Iraq? It appears that there was trade between the Indus Valley and Iraq in those days.

**• From which objects found in the remains can it be said that these people could cross rivers or the sea?**

Many things were found in the Indus Valley which were not from this region. For example, beautiful blue stones with which ornaments were made came from Badakshan in northern Afghanistan. Many other objects, made from silver, gold and lead have also been found here, but these metals were not found in this region. They were perhaps brought from Iraq, south India or some other place. Bringing them from another place must have been difficult and costly!

**• Do you think that there were people in these cities who were rich enough to get costly things for their use?**

You must be wondering whether coins too were found in the Indus cities. No, coins have not been found. Goods must have been bartered or exchanged for other goods, not coins.

## Gods and Goddesses

**• Which of the objects in the pictures could have been worshipped by the people of the Indus Valley?**

Perhaps the clay figure was an image of their goddess. A figure with the horns of a bull is found on a stone seal. It is surrounded by the figures of many animals. It might have been some god. Perhaps people worshipped him as the god of animals.

Can you see a very strange animal carved on one of the seals? On another you will find a peepul tree and a snake. Perhaps these too were worshipped. However, we can't be certain.

**• How many of the things mentioned above are worshipped even today?**

## Decline of the Cities

Cities emerged in the Indus Valley about four to five thousand years ago. These cities survived for about nine hundred years. Then, for some unknown reason, they were destroyed and deserted. However, many of the surrounding villages remained. After the decline of these cities, no city came up in our subcontinent for many hundreds of years.

## EXERCISES

- Here are some of the facts of human history. Which of these happened earlier, and which later? Arrange in order of time.
  - Reading and writing
  - Clearing forests for making fields
  - Hunting wild animals
  - Rearing animals
  - Gathering fruits from the forest
  - Building cities
  - Building villages
  - Trading with far-off placesFirst \_\_\_\_\_  
Then \_\_\_\_\_  
Then \_\_\_\_\_
- Mention four main features of the seals found in the Indus Valley.
- If we could read the script of the Indus Valley, what all could we come to know? Name three things.
- How did people come to know about the cities of the Indus Valley? Which section of the chapter will answer this question?  
Choose the correct alternative - a. 'The Buildings of the Indus Valley Civilization' b. 'Cities Amidst Villages'  
c. 'The Discovery of Ancient Cities'
- Make a list of the new features of the cities of the Indus Valley which were not found in the early villages.
- What is Map 1 about? What is described in it? Write in 4-5 sentences about it.
- Does the chapter answer all your queries about the oldest towns of India?  
Would you like to ask Sawaliram some questions?

## RIVERS IN MAPS

You are aware that rivers usually originate in mountains, flow down into the plains and fall into the ocean.

In maps, rivers are shown with black or blue lines. Rivers are narrow at their source and become broad as they reach the sea.

Identify the river, land and sea in Figure 1. Where is the source of the river? In which direction is it flowing? Where does it end?

Can the river flow from the sea to the mountains?

In Figure 2, you can see that many small rivers have joined the big river which is falling into the sea.

1. Trace your pencil on the big river from beginning to end.
2. How many small rivers are joining the big river?
3. Make a circle where the river meets the sea.

On the facing page, there is a map of the rivers of India. Copy this map in your notebook.

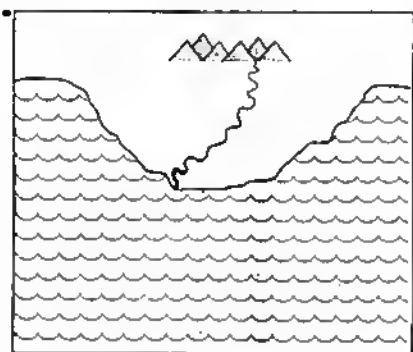


Figure 1.

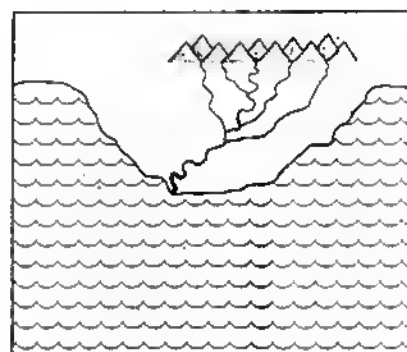


Figure 2.

---

## PASSAGE OF TIME IN HUMAN HISTORY

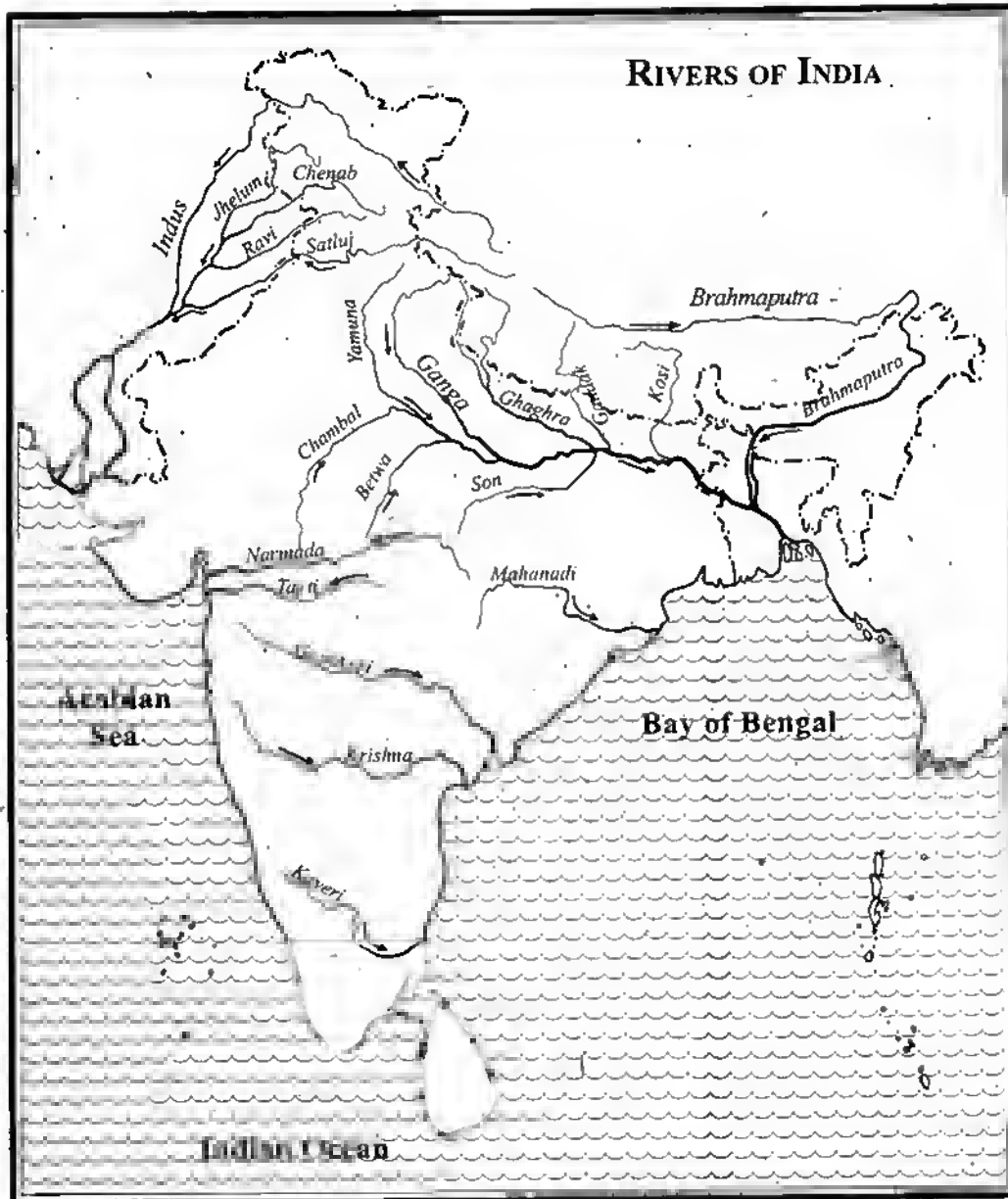
Human beings emerged on the earth about 15 lakh years ago. They were hunter-gatherers then. So hunting-gathering has been there for 15 lakh years! The beginnings of agriculture took place just about 10,000 years ago.

Human beings emerged fifteen lakh years ago



The emergence of cities is even more recent. Cities emerged in the Indus Valley only 4,500 years ago and disappeared about 3,500 years ago.

## RIVERS OF INDIA



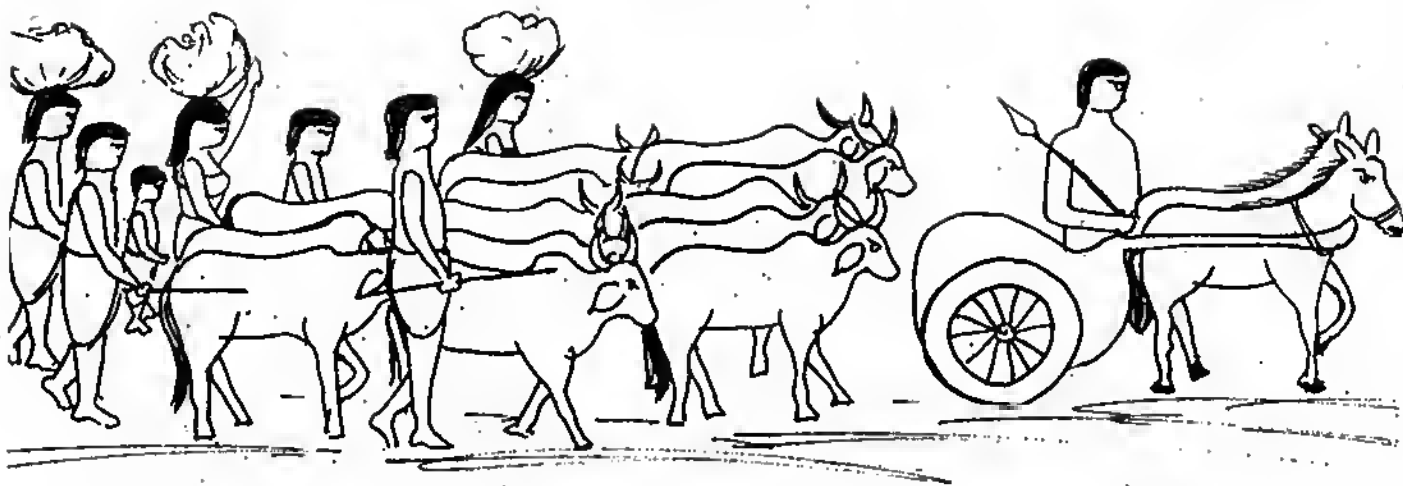
## CHAPTER 5

# THE PASTORAL ARYANS



*Look at all the pictures in this chapter and discuss them. What do you get to know about the pastoral Aryans from these pictures?*

*What else would you like to know about them from this chapter? Make a list of the questions that come to your mind. Then read the chapter.*



### After the Fall of the Cities

This was the period when the cities of the Indus Valley had declined. The houses in these cities had collapsed and were buried underground. However, the villages remained. In these villages, the peasants still ploughed the fields, potters made mud vessels and other artisans made things out of bronze and copper. During this period, some other people came and settled near these villages. They called themselves the Aryans.

The Aryans reared animals like cows, sheep, oxen and goats. They had thousands of animals. The most important work for the Aryans was to look after these animals. They practised very little cultivation. Their lives, therefore, were very different from those of the farmers in the village.

The Aryans spoke a different language,

which was an older form of Sanskrit. Their gods and goddesses, customs and way of life were very different from those of the villagers. They also brought with them a swift animal - the horse. They rode chariots driven by horses.

### In Search of Pasture and Water

Since the Aryans reared thousands of animals, they lived in places where it was easy to find fodder. However, one single place could not provide fodder for so many animals forever. Sometimes, fodder in one place got finished, or was not sufficient. Then some of the people of the group took their animals and went in search of new pastures. After some years, when the fodder of this place too fell short, they moved further. In this way, the Aryans, along with their animals, moved from place to place.

Thousands of years ago, the ancestors of

the Aryans lived in the land between the Black Sea and the Caspian Sea. From there they moved and spread out to other places. Over hundreds of years, the Aryans slowly settled on the banks of the Indus, the Sutlej, the Beas and the Saraswati.

## SARAMA'S TRIBE - A STORY

### A Settlement of Pastoral Aryans

*On the banks of the Saraswati, there was a settlement of several big and small houses. Apart from houses made of grass, wood and mud, there were many cow-sheds too. People belonging to the Puru tribe lived here. Other people of the same tribe lived in other settlements nearby. There were many tribes among the Aryans. The Purus were one of them.*

*In this settlement lived a girl called Sarama. That day, like all other days, Sarama got up at sunrise. She cleaned the cow-shed with her mother, father, sisters and brothers. She milked the cows and brought water from the river.*

### Aryans and Panis

*Sarama wanted to go to the forest with her father and brother to graze the cows. So she quickly went to the river for a bath and ran back to have her meal.*

*Sarama's mother served the meal. She handed out rotis made of barley, along with butter, meat and buttermilk.*

*Chewing her food, Sarama said, "Mother, I feel like eating rotis made of wheat."*

*Her mother said, "We do not have wheat. Wheat is grown in the villages of the Panis. When the Panis take milk from us, they give wheat in exchange. I wonder why they have not come for so many days."*

*Sarama's brother had just come to have his meal. When he heard his mother he said, "Don't you know, Mother? Some time back, the people of the Anu jana attacked the village of the Panis. The Anus destroyed their fort, broke the dam on the river and took away their wheat and gold jewellery."*

*Sarama said, "So that's why the Panis have not come here with their wheat."*

You must have understood that the Aryans called the agriculturists in the villages, 'Panis'. The Aryans and the Panis often fought with

- *Look at the map of Asia and locate the Black Sea and the Caspian Sea.*
- *In which direction would you have to go from there to reach the river Indus?*
- *On Map 2 locate the area where the Aryans settled down.*

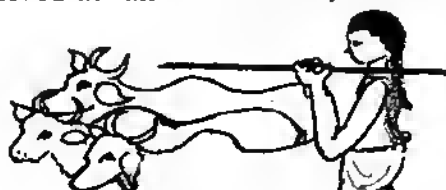
Parts of this area come under present day India, mainly Punjab and Haryana, and large parts of it are now in present day Pakistan.

- *Have you seen people who travel with large herds of animals even today?*
- *Where do they come from? Do they come to your place? What can you learn about the life of pastoralists by observing them?*
- *Fill in the Blanks -*
- i. *The Aryans domesticated animals and did not do much \_\_\_\_\_.*
- ii. *They moved around in search of \_\_\_\_\_.*
- iii. *They spoke in \_\_\_\_\_ language.*
- iv. *They harnessed \_\_\_\_\_ to chariots.*
- *Choose the right answer -*

*When the Aryans settled down on the banks of the Indus,*

- a. *there were cities there.*
- b. *cities had not yet been built.*
- c. *cities had been built and fallen in ruins.*
- *How was the life of the Aryans different from the life of the people of the villages?*

Let us look at the lives of these people more closely. Imagine that we have arrived at an Aryan settlement.



# INDIA AT THE TIME OF THE PASTORAL ARYANS

INDIA AT THE TIME OF THE  
PASTORAL ARYANS  
(3500 years ago)

6. Give answers of the following questions. (5)

[illegible]

.....

→



each other. However, they slowly started exchanging goods also. They had started learning each other's language. In the story given above, we have seen that there was an exchange of goods between the Aryan Puru tribe and the Panis. Anu was another Aryan tribe. In this story we have seen that the Panis and the Anus were fighting.

In the story, Sarama's mother gives her *rotis* made of barley. The Aryans grew barley. Barley grows easily and quickly. That is why, even while tending to thousands of animals, they were able to grow some barley.

• **Complete the sentences -**

- i. \_\_\_\_\_ were called *Pani* by the Aryans.
- ii. The Aryans fought with the Panis for \_\_\_\_\_.
- iii. In this story you have read about Aryan tribes called \_\_\_\_\_ and \_\_\_\_\_.
- iv. The Aryans took \_\_\_\_\_ from the Panis and gave \_\_\_\_\_ in exchange.
- v. The Aryans grew very few crops because \_\_\_\_\_.
- vi. The Aryans ate \_\_\_\_\_.
- vii. The houses of the Aryans were made of \_\_\_\_\_.

**Loss of the Cows**

Sarama went with her father and brother to graze the cattle. Each family in their settlement had dozens of cows and sheep. They grazed them on the banks of the river. Something terrible happened that day. Sarama's brother and father were bathing the

cows in the river. Suddenly, there was a flash flood. Her father and brother managed to swim out with great difficulty.

All the people helped, but about thirty to forty cows were swept away in the river. Cows were their main source of livelihood! Since more than half their cows died, Sarama's family was in trouble.

- **What could they do at a difficult time like this? Think and explain.**
- **When someone in your place is in need of money, what kind of efforts does he or she make?**

**The Jana**

Sarama's father put his problem before the assembly of the settlement. All the people in the village belonged to the same tribe. They were therefore related to each other. All the people of the same tribe together were called the 'Jana' by the Aryans. For example, all the members of the Puru tribe taken together were called the Puru jana.

The assembly of the Puru jana listened to Sarama's father's problem. There were about 70 to 80 people in the assembly. Out of these, five or six were on a special seat. Others were sitting on mats spread on the ground. Those on the higher seats were the leading people of the jana. They had more cows and horses than the others. They also had wooden chariots. They were the important members of the tribe. The Aryans called these distinguished people 'Rajanya'. The others were called 'Vish'.

Sarama's father explained his problem and then went back to sit on the mat. A rajanya said, "This man is facing a big problem. Those who can spare some cows, please give them to help him. I will give five of my own. Now the rest of you may also offer help." After this,





many people of the jana helped Sarama's family by giving some of their cows.

- **How did Sarama's family lose the cows?**
- **Who helped Sarama's family, and how?**
- **Fill in the blanks -**

i. The (important/old/brave) \_\_\_\_\_ people of the jana were called **rajanya**.

ii. Only the **rajanyas** had \_\_\_\_\_ (chariots/cows/sheep).

iii. (One person/some people/everyone) \_\_\_\_\_ in the jana were called **rajanya**.

iv. The common people of the jana were called \_\_\_\_\_ (rajanya / vish / Pani).

- **Are all the people in your town/village related to each other?**

Rajanya said, "The people in our jana do not have enough cows. We must do something about this soon." The second rajanya said, "The people of the Anu jana have many cows and good horses. The Anu have become very powerful. Some time ago they had attacked the Panis. Why don't we raid the Anu jana? After attacking them, we can take away some of their cows and horses. This way we will also weaken them."

All the rajanyas agreed to this. They sat and planned out the campaign. They also took the advice of the older rajanyas. After this, they called a meeting of the common people (vish) and said, "Day after tomorrow, we will all attack the Anu Jana. Be prepared with your weapons. We are informing the people of the neighbouring villages and asking all the people of the Puru jana to join us in raid. The Anu jana is powerful. It will not be easy to defeat them, but we have such a good plan that we will surely win."

Sarama's father too prepared for the raid. He strung his bow and sharpened his arrows. He didn't have horses and chariots. Like other common people, he went to fight on foot.

Actually, the pastoral Aryans did not have a separate army. All the people of the tribe fought in the wars.

The rajanyas met on the following day. The question was, who would be the leader of the Purus? Then began the search for the bravest of the rajanyas, the most skilled in warfare. After a discussion, the rajanyas chose one young man from among themselves. Everyone called him the 'Raja'. This is how the Aryan tribes chose their rajas, who led them in raids.

## War and the Leader

The lives of Aryans in those days were heavily dependent on cows. Therefore they wanted their tribe or jana to have many good cows. This was the main cause of conflict between the different Aryan tribes. The people of one tribe attacked another and took away their cows.

Sometimes, the fodder found in the area occupied by a particular tribe would finish. If at that time, some other tribe was occupying a lush-green region, the two tribes or janas fought over that particular grazing ground.

One day the rajanyas of Puru jana sat together to think over their problem. One

- **What caused wars between the Aryan tribes?**

- **Why did the Aryans choose a raja?**

- **Correct the wrong sentences -**

i. The common people and the rajanyas sat together to make plans for the raid.

ii. The rajanyas fought with the help of an army.

iii. The common people did not have chariots.

iv. The rajanyas chose one man from among them to be the raja.

## Yagna and Veda

The next day, all the people of the Puru jana - men, women and children, assembled to perform a yagna (sacrifice). The Aryans performed yagnas to their gods from time to time.

For the yagna they lit a fire. They made offerings of milk, ghee, curd and meat to the fire. The Aryans worshipped fire as god. They believed that whatever they offered to the fire reached the other gods. Pleased with these offerings, the gods would then fulfil the wishes of those who performed the yagna.

There were many kinds of priests who helped in performing the yagnas. Some of them were called Brahmins. Apart from making offerings, the priests sang many hymns in praise of the gods :

*"O Indra, please come and accept our offerings*

*Just as the hunter moves in search of prey,  
We too are going to war in search of wealth.*

*O Indra, please help us to win the war.*

*O Indra, give us limitless wealth.*

*Fulfil our wishes by granting us hundreds  
of cows.*

*O Indra, Lord of the cows, open the gates  
of the cowpens of our enemies, so that  
we can take away their cows."*

In this way the priests sang hymns and poured ghee into the fire. The collection of these hymns in old Sanskrit is called the Rigveda. These songs were not written down for a very long time. They were repeated and memorised and taught orally. They were written down several hundred years later. Today, we can know a lot about the lives of the Aryans by reading these hymns from the Rigveda.

- What did the Aryans call their god, Indra ?
- What did the Aryans want from Indra, and what did they do to please him?
- Nowadays, what do people pray to gods for? How do they pray?



## Tributes to the Chief

After the yagna, the Purus called a meeting of all the tribesmen. In the assembly, everybody congratulated the raja. The people of the jana were happy about selecting a raja. They all brought some gifts for him. Some brought ghee, some gave cows, some brought beautiful gold ornaments. This is how the leader received so many gifts. This was called 'bali', or tribute. The leader then distributed this bali among the priests, poets and Rajanyas.

## War

That evening, all the Puru men set out on the expedition. In the middle of the night they attacked the Anu jana. Three or four men went in stealthily, opened the doors of the cowsheds and stables of the Anu jana and started driving the animals towards their own settlement. The sound woke up the Anu jana, but they had no preparations for a fight. Their horses too had been taken away. The rajanyas of the Puru jana were on their chariots, waiting to face them.

The people of the Anu jana fought for some time but they were badly defeated. The Purus took away the valuables of the Anu jana and even captured many people.



The next day there was joyous celebration of the victory in the Puru settlement. Someone said, "We have won five thousand cows!" Another said, "We have also got a hundred horses and many gold ornaments!"

### The Assembly

Another meeting of the assembly was called in the evening. The cows, horses, chariots, weapons, gold and slaves won in the war were distributed among the people by the raja of the Purus. The leader kept the biggest share for himself. Then the rajanyas and brahmins received their respective shares. Some cows, sheep, goats, grains and other things were distributed among the common people too. Sarana's father received 20 cows. Thus, the problems of that family were solved. The rajanyas now possessed more cows, horses, gold and slaves and they became more powerful than before.

- Who gave tributes/offerings to the raja, and why?



- What did the raja do with these offerings?
- What did the Purus get in booty from the war?
- Discuss why the booty from the war was distributed by the leader among -
  - a. The priests
  - b. The rajanyas
  - c. The common people.

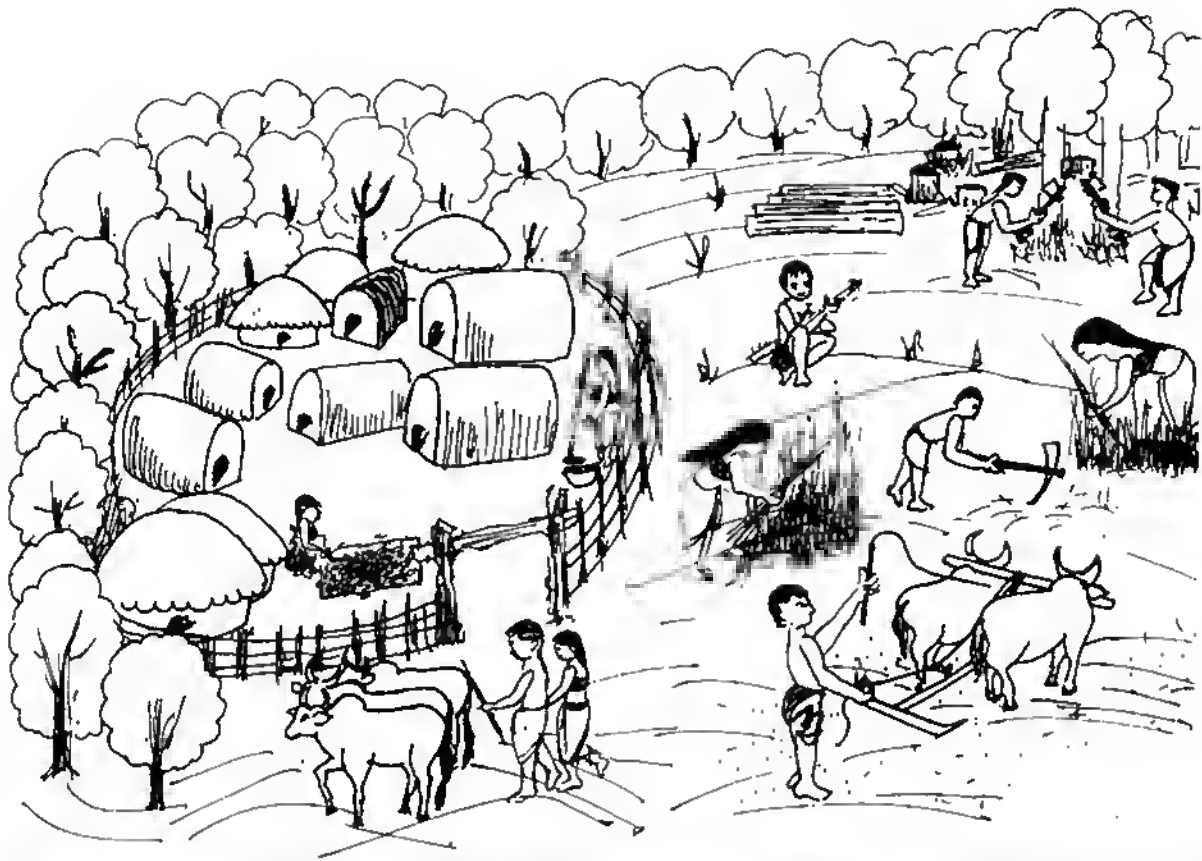
## EXERCISES

1. The pastoral Aryans and the hunter-gatherers were different from each other in many ways. Given below is a table of the differences between them. In this table, some items have been put in the wrong column. Put them into the correct column.

	The Hunter-gatherers	The Pastoral Aryans
Food	Collecting fruits from the forest	Milk and meat from cattle, and barley from fields
Home	Hunting	Huts made of grass, wood and mud
Work	Rearing animals, Caves	when fodder was scarce some people migrated
Movements	When game was scarce they migrated	

2. What were the differences between the rajanyas and the common people and what did they do for each other? (Read pages 33-36 and answer.)
3. What work did the raja of the Aryans do?
4. Compare a war between the Aryan janas with a war between two modern countries.
5. Explain in two lines what is meant by 'bali' or tribute.
6. Given below are some facts from this chapter, but they are not given in the right order. Arrange them in the right order. What happened first and what happened later?
  - a. The Aryans gave gifts or tribute to the leader.
  - b. All the men of the jana fought with another jana.
  - c. The leading men of the jana selected a leader from among themselves.
  - d. The raja distributed the booty of war among the people of the jana.
  - e. The Aryans performed yagna to ensure victory in the war.

## THE EMERGENCE OF SMALL JANAPADAS



*In this chapter we will read about a time when many new things started. Read the sub-titles of the chapter and locate at least three words which you are reading for the first time in this book. Discuss what could be the meaning of these words.*

### A River Dries Up

The pastoral Aryans lived on the banks of the Indus and the Saraswati. Slowly, with the passing of time, after about five hundred years, the river Saraswati began to dry up. Gradually, the whole river dried and in its place only sand remained. The people who lived on the banks of the Saraswati started migrating to other places. The Aryan *janas* too moved on, in search of pasture for their cattle.

*On the banks of which rivers did people settle down? Find out from Map 3.*

There were already some small settlements

on the banks of these rivers. The people in these settlements were engaged in agriculture. The people who came from the banks of the Saraswati settled down among these people. Over time, the Aryans and these agriculturists started interacting with each other.

### Agriculture Gains Importance Over Animal Husbandry

Earlier, the pastoral Aryans grew only barley, but on the banks of the Ganga and Yamuna, they began to grow wheat, rice, pulses and oilseeds. Their lives now became more dependent on agriculture. They still

reared cattle, but these were fewer in number. Earlier, their whole life had depended on animals, but now agriculture became more important to them.

- *Think of a few changes in the life of the Aryans which could have come about after they took to agriculture.*

At this time three other Vedas were composed in Sanskrit. They were the Yajurveda, the Samaveda and the Atharvaveda. In these Vedas, along with *yagnas* and *mantras*, we also get to read about agriculture. There are prayers for good rains and sunshine so that their crops would grow well. Many kinds of crops are mentioned, for example - rice, wheat, oilseeds and pulses. From this, we know that agriculture had become important to these people.

- *Why did people start moving away from the banks of the Saraswati?*
- *What did the people who originally lived on the banks of the Ganga and Yamuna do for their living?*
- *What changes took place in the lives of the Aryans once they began to live on the banks of the Ganga and Yamuna?*
- *Which Vedas were composed at this time?*

### The Janapadas

At that time many *janas* had started agriculture on the plains of the Ganga and Yamuna. Usually, the people of one *jana* settled down for agriculture in one region and set up villages there. In this way, each region became the *janapada* of one particular tribe. 'Janapada' literally means 'the place where people placed their feet'.

The Aryans and the other people living in the *janapada*, learnt each other's language and even began to worship each other's gods.

At times, there were wars between the *janapadas*. Like earlier times, the people of the *jana* fought under the leadership of their chiefs (*rajas*) and the *rajanyas*. They fought because the people of one *janapada* tried to

cultivate the fields of another *janapada*, and tried to set up their villages there.

Many a time, the people of one *janapada* made off with the harvest of another, and this also caused wars. The *rajas* were no longer just leaders in times of war. They had by now become the chiefs of the *janas*.

- *Did people fight for the same reasons when they were pastoralists? Do you find any difference?*
- *The important janapadas of those times have been shown on the map. Look at the map and fill in the blanks-*
  - The \_\_\_\_\_ *janapada* was settled on both banks of the Yamuna.
  - The Panchala *janapada* was settled on both banks of the river \_\_\_\_\_.
  - The \_\_\_\_\_ *janapada* was situated on the western side of the Surasena *Janapada*. The \_\_\_\_\_ *janapada* was on the extreme north.
- *A famous religious epic tells us about many of these janapadas. Find out about it.*

### LIFE IN THE JANAPADAS - A STORY

Read this story to find out how the lives of the common people, the *rajas*, the *rajanyas* and the brahmins were changing. Imagine you are in a village of the Kuru *janapada*.

#### The Grihapati and the Rajanya

*In a village on the banks of the Ganga, there were houses of about twenty farmers. These farmers were called 'Grihapatis'. They had started agriculture several years ago.*

*Out of these twenty houses, one belonged to a grihapati called Sumant. Sumant was the head of the village. He had his own fields where his family worked and grew many crops.*

*One day, four guests came to Sumant's house. They were rajanyas, related to the chief (raja) of the Kurus. The chief lived in Hastinapur. He had asked the rajanyas to go to every village on a special mission.*



The rajanyas had visited this village a few months back. They had then asked for tribute (bali) for the chief. The pastoral Aryans used to voluntarily pay tribute to the chief. Now things were changing. Now the rajas and rajanyas of the small janapadas often demanded tributes. The last time, when the rajanyas had come to ask for tributes, the grihapatis of the village had refused. Sumant began to wonder why the rajanyas had come this time.



Grihapati Sumant welcomed the rajanyas

village.

All the grihapatis said, "No, we cannot give so much. Only two months ago, the people of the Matsya janapada took away our

harvest and our cows. You did not come to protect us then. Now there is nothing left to give as tribute."

The rajanyas said, "You have to give something for the yagna" It was finally decided that 50 cows, 30 sacks of rice and 20 sacks of dal would be given from the village.

One rajanya told Sumant, "Call a meeting of all the grihapatis in the evening. We have brought a message from the raja."

### Invitation for the Rajasuya Yagna and Demand for Tribute

The meeting started in the evening. All the grihapatis of the village came. One rajanya said, "O Kuru grihapatis! We have come to invite you. On the next full moon day our raja will perform the Rajasuya yagna in Hastinapur. All of you are invited. The Rajasuya yagna is a big sacrifice. It will please the gods and make the raja very powerful. The raja will become famous."

Sumant said, "The Rajasuya yagna will be very expensive! Hundreds of animals will have to be sacrificed! The brahmins have to be given thousands of cows, horses and plenty of gold for performing such a big sacrifice. All the people of the jana will come. Food has to be prepared for all of them. Does our raja have enough resources for all of this?"

The rajanya said, "Where do the rajas and the rajanyas get their resources from? They come from whatever you grihapatis give us. What you give as tribute will be used for this yagna."

One grihapati said, "So you have come to ask for tribute for the Rajasuya yagna?"

The rajanya said, "Yes, we want 100 cows, 50 sacks of rice and 50 sacks of dal from this

- Who sent the rajanyas to the village and why?

- What things were needed for the Rajasuya yagna?

- What did the grihapatis agree to give for the yagna? Why did the grihapatis not give all that the chief wanted?

- Do you remember when and how the tribute was paid in the days of the pastoral Aryans?

- Match the following :

Rajasuya- One whose family did agriculture

Grihapati- Tribe

Jana - The name of a jana

Rajanya- Where the people of a jana settled down

Janapada- The gifts which the people gave to the tribe's chief

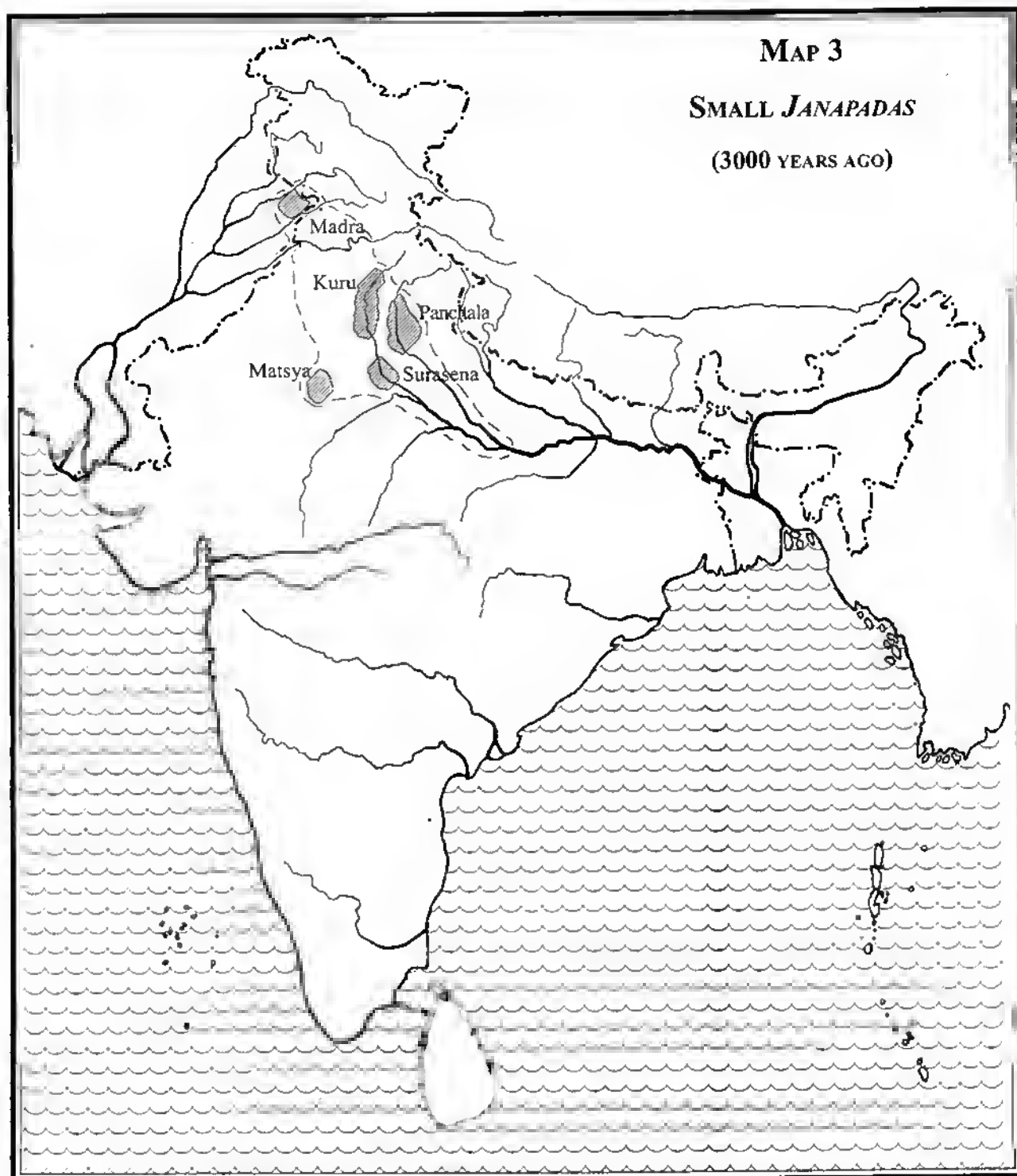
Bali - Relatives of the chief

Kuru- The name of a big yagna

### The Servants of the Grihapatis

A few days after the rajanyas left, preparations for the Rajasuya yagna started. The servants of the grihapatis cleaned the grains and packed it in sacks. They bathed the cows and painted their horns. These servants were





Based upon Survey of India outline map printed in 1957.  
The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate base line.

© Government of India copyright, 1957

## INDEX

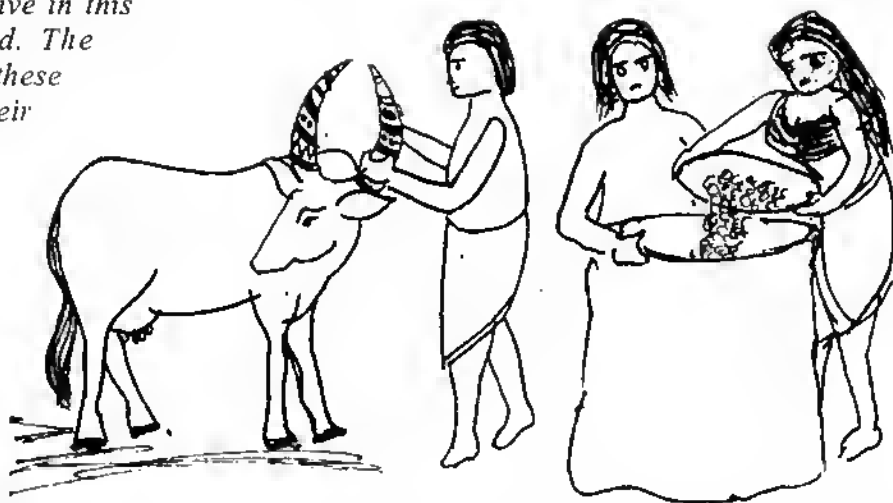
The *Janapada* areas



The region where the Aryans had settled  
down

not Kurus. They used to live in the forests nearby and had come to live in this village in search of food. The grihapatis had employed these people to help them in their household work.

Nelli and Shambhu worked in Sumant's house. Before setting off for the Rajasuya yagna, Sumant sent Nelli and Shambhu to Hastinapur along with the cows. Their daughter Rangi went with them. She was looking forward to going to Hastinapur, seeing the Rajasuya yagna and eating good food.



• **Choose the correct answer :**

i. The servants of the grihapatis \_\_\_\_\_ (belonged / did not belong) to their jana.

ii. The servants worked \_\_\_\_\_ in the (houses / fields) of the grihapatis.

grihapatis don't pay their tributes properly. They do not follow my instructions. They do not pay the amount of tribute I want, but give according to their own convenience. I distribute part of the tribute among the rajanyas. If I do not give the rajanyas their share, they will remove me and choose another raja. How can I then become a powerful raja?"

We have seen how the grihapatis were unwilling to pay the tribute that the chief wanted. In those days the people did not easily obey the chief. The chief had to persuade the people and therefore felt the need to show his power.

The priest answered the chief, "O Raja! Through the Rajasuya yagna, we priests will give you boundless strength. The yagna will please the gods and they will help you. Then no one will be able to disobey you."

• **Complete the sentences -**

i. The chief was performing the Rajasuya yagna because .....

ii. In the days of the pastoral Aryans, yagnas were performed because .....

**Rajasuya Yagna**

In the times of the pastoral Aryans, small yagnas were performed for victory in war as well as the welfare of the tribe. However chiefs of small janapadas started performing big and expensive yagnas. They wanted yagnas to give more power to the chiefs and rajanyas.

**The Chief, Tributes and Yagnas**

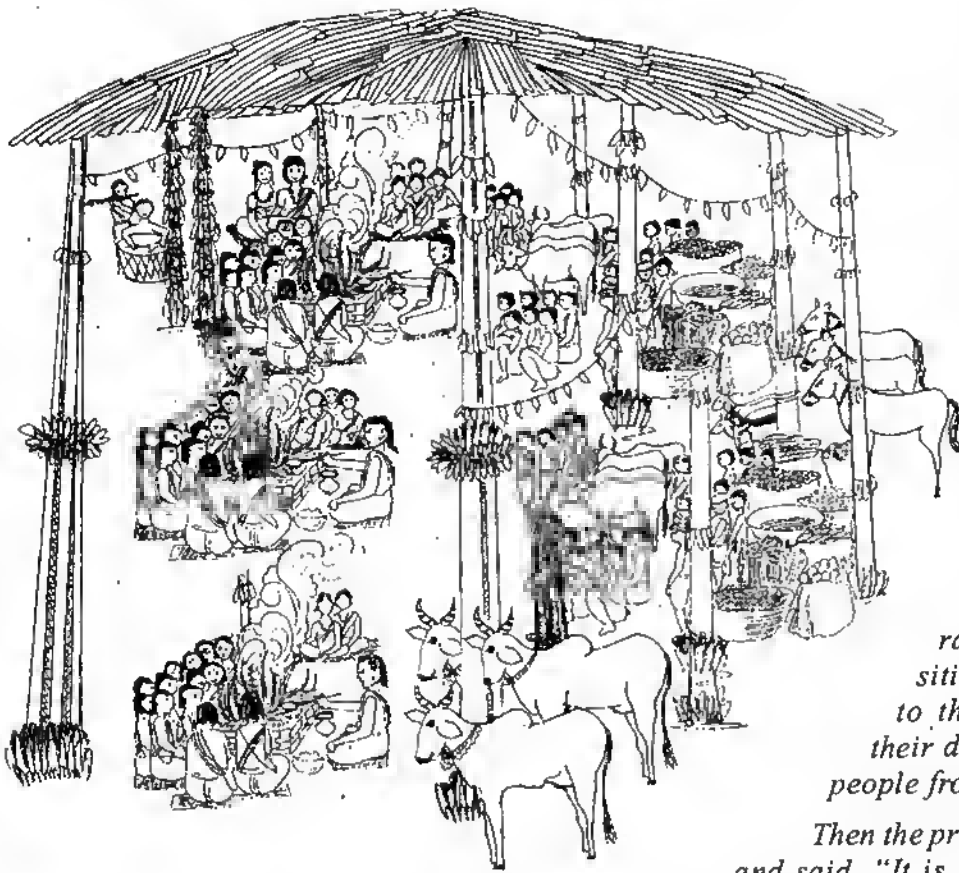
As we have seen, the chiefs and the rajanyas had started taking more tribute from the people and now they even demanded it. They had also started performing bigger yagnas. Why was all this happening?

The rajas and the rajanyas saw it as an opportunity to increase their power. By accumulating grains given as tribute, they could become wealthy. They could get more and more horses, weapons and ornaments. They could keep a number of servants and live in comfort. The rajas performed big yagnas also to show their greatness.

**The Chief's Anxieties**

The chief of the Kurus was performing such a yagna. There was a festive mood in Hastinapur. Everyone was busy preparing for the yagna. Even then, the chief was worried. He was discussing his problems with the priest. The priest was the brahmin who was performing the yagna for the chief.

The chief said to the priest, "O priest, the



but we lost. Neither you nor the rajanyas came to help us. Now, what can we give you as tribute? Why should we give?"

### The Varnas and their Duties

This answer made the chief very angry. When he was about to express his anger, the priest stopped him and said, "Rajan, each one of us should perform his duty. The raja and the rajanyas have a special position in society. They belong to the Kshatriya Varna. It is their duty to rule and protect the people from enemies."

Then the priest looked at the grihapatis and said, "It is however, the duty of these peasants to pay tribute to the raja. The peasants belong to the Vaishya Varna. Their function is to grow crops and give a share to the rajas and the rajanyas as bali (tribute) and to the brahmins as dakshina. The grihapatis of these five villages have committed a mistake by not giving bali to the raja."

The grihapatis of those five villages who had not paid tribute said, "We do not have anything to give, yet we are being told that it is our duty to pay tribute. This has never happened before. We do not want to live in this janapada. We will go elsewhere and carry on cultivation." Saying this, they left the assembly. Some people tried to persuade them not to do so; but they did not heed them.

When they left, the people present were troubled. They began to shout and ask whether it was right of the raja to demand tribute, or whether it was right of the grihapatis to refuse to pay.

The Rajasuya yagna went on for five months in the Kuru janapada. Hundreds of goats, bulls and cows were slaughtered. Numerous sacks of grains, besides ghee, gold and silver, were also offered in the yagna. The chief became very famous.

At the end of the yagna, all the Kuru grihapatis and rajanyas came. The rajanyas sat near the raja, and the grihapatis like Sumant sat a little away from the altar. Rangi's wish was not fulfilled. She and other servants had to stay outside the city. They could not come near the altar of the yagna.

### Why Pay Tribute?

At the end of the yagna, it was time to pay tribute (bali) to the chief. The grihapatis offered sacks full of grains and pulses. The chief was pleased to see all this. He distributed the tribute among the rajanyas and brahmins. The brahmins were given hundreds of cows, lots of gold and grains and many slaves.

However, the chief realised that the grihapatis of five villages had not paid any tribute. When he asked the reason, they replied, "Rajan, sometime back the people of another janapada attacked us and stole our animals and crops. The whole village fought

- What facts about the Rajasuya yagna made you feel that it was a big yagna?
- Can you recognise the chief, the rajanyas and the grihapatis in the picture? How many yagna altars can you see in the picture?

- Put a tick mark on the right answer-
- The grihapatis of the 5 villages did not pay tribute because -
- a. They did not have anything to offer.
- b. They had already paid tribute.
- c. They were angry with the chief and the Rajanyas.
- d. Their fields had not yielded any crops.
- Fill in the blanks -
- The priest said that it is the duty of the \_\_\_\_\_ to protect the people and the duty of the \_\_\_\_\_ to pay tribute. (Kshatriya/Vaishya/Brahmin)
- What did the grihapatis of the 5 villages do in the end ?

## THE VARNA SYSTEM AND DISTINCTION BETWEEN HIGH AND LOW

In the days of the small *janapadas*, the brahmins had started saying that only by performing big *yagnas* would the chief be able to gain strength. Crops in the field too would only grow with the help of big *yagnas*, they claimed. These *yagnas* could be performed only by brahmins. This is why brahmins were becoming very important in society.

Now the brahmins started telling whose position in society was low, and whose was high, and what each one's duties were.

The brahmins started saying that there were four *varnas* in society- brahmin, kshatriya,

vaishya and shudra.

Out of these *varnas*, the brahmin was considered to be the highest. It was their duty to perform *yagnas* to please the gods.

After the brahmins came the kshatriyas, that is, the chiefs (rajas) and the *rajanyas*. You have already read about their functions.

After the kshatriyas came the vaishyas. They were the *grihapatis* who engaged in agriculture. The brahmins and kshatriyas thought that they were superior to the vaishyas. Therefore they did not mix with the vaishyas even during the *yagna*.

Even lower than these were the shudras. Servants like Nelli and Shambhu belonged to this *varna*. It was their duty to serve others. They were not allowed to practice their own agriculture, or take part in the *yagna*.

This arrangement of the *varnas* was formulated at that time, but it has had a deep influence for a very long time. The feeling of high and low status among the *varnas* is found in our society even today.

- What has been described in this part of the chapter-
- a. How wars should be fought.
- b. How *yagnas* should be performed.
- c. What work should people perform.
- d. How people should be related to one another.
- e. What the chief wanted.

## EXERCISES

- I. Two hymns are given here. Which of these belongs to the time of the pastoral Aryans and which was composed during the period of the small *janapadas* ?
  - a. "O Indra, give us plenty of wealth, fulfil our wishes by granting us hundreds of cows."
  - b. "Pulses, oilseeds, wheat, rice, all grow because of the *yagna*."
- II. How many sections does this chapter have ? What are the sub-titles of these sections ?
  - a. In which section is the *Rajasuya yagna* discussed ?
  - b. Explain in 6-7 lines why the *Rajasuya yagna* was performed, how it was performed, and how the chief collected resources for it.
- III. Choose the right answer -
  - To collect tribute from the *grihapatis*, the chief -

- a. Used to give orders
  - b. Used to send *rajanyas* to convince *grihapatis*
  - c. Used to forcibly take grain from the homes of *grihapatis*.
5. Explain in 4-5 lines the work of each of the following, and each one's ambitions and problems -
- a. The chief or the *raja*
  - b. *Rajanyas*
  - c. *Grihapatis*
  - d. Brahmins
  - e. Servant, Slaves
6. a. What were the rules relating to the four varnas?  
b. How were the chiefs and the brahmins trying to introduce these new rules? Choose the right answer-  
They were punishing the people/ they were saying to the people that to follow the rule was a moral duty.
7. a. The areas in which small *janapadas* emerged lie in which states of India today?  
Maharashtra/ Punjab/ West Bengal/ U.P./ Rajasthan/ M.P.  
b. Compare Map 2 and Map 3 and say whether the following statements are correct -  
- Both the maps show India.  
- Both the maps belong to the same period.  
- There is no difference in what the two maps show.
8. What difference do you find between the time of the pastoral Aryans and that of the small *janapadas*? Fill in the columns given below -

	The time of the pastoral Aryans	The time of the small <i>janapadas</i>
a. The main work of the people b. Who gave tribute c. What was given as tribute d. When did people pay tribute e. How the tribute was used f. Why wars were fought g. Why <i>yagnas</i> were performed		

### 9. An interesting comparison :

*You have read about different people and their food habits. Food is very important for human beings. In the various food items that we eat, there are many things that perish fast and many others which last long. The latter things can be stored in large quantities.*

*Compare the food of the hunter-gatherers, the pastoral Aryans and the people of the small *janapadas*. Find out which of these people had more kinds of food that could be stored. Make a list of food items eaten by each of these people and compare them.*



*The pictures in these chapters on history have been drawn by us. The people of those days did not leave behind any pictures. We added our imagination to whatever information we could get about those people, and drew these pictures. For example, we know that they used chariots. But did their chariots look like the ones we have drawn in these pictures? Nobody can answer such questions. These pictures do not always show things as they really were.*

## THE KINGS OF THE MAHAJANAPADAS



*You must have heard about many kings. What do you think about them - who is a king? what does he do for the people, and what do the people do for him? What does he give the people, and what do the people give him? Look at the pictures in this chapter and find out more about the kings and their subjects. Are the things you mentioned about kings reflected in these pictures?*

You read in the previous chapter about the emergence of many small *janapadas*. Here we will read about the situation three to four hundred years after that. This is called the age of the *Mahajanapadas*.

- You would be knowing the meaning of *janapada* by now. Select the right meaning:

1. Where the cattle of the *jana* grazed.
2. The village where the people of the *jana* lived.
3. The area where the people of the *jana* practised agriculture and settled down.

- What could *mahajanapada* mean?
- In those days, there were 16 big *janapadas* or *mahajanapadas*. They have been shown in the map. Which of these are new and which are old? Fill in the following table :

Old <i>janapadas</i>	New <i>janapadas</i>

- Are the old *janapadas* more in number or the new *janapadas*?
- In which direction of the old *janapadas* did the new *janapadas* emerge?

We have shown only 16 *mahajanapadas* on the map. In addition to these there were many smaller *janapadas*. There were several new developments taking place in the

*mahajanapadas*. We get information about these from books and stories of those times written in Pali language. With the help of these we can also imagine how the kings of the *mahajanapadas* must have been.

## KING OF A MAHAJANAPADA - A STORY

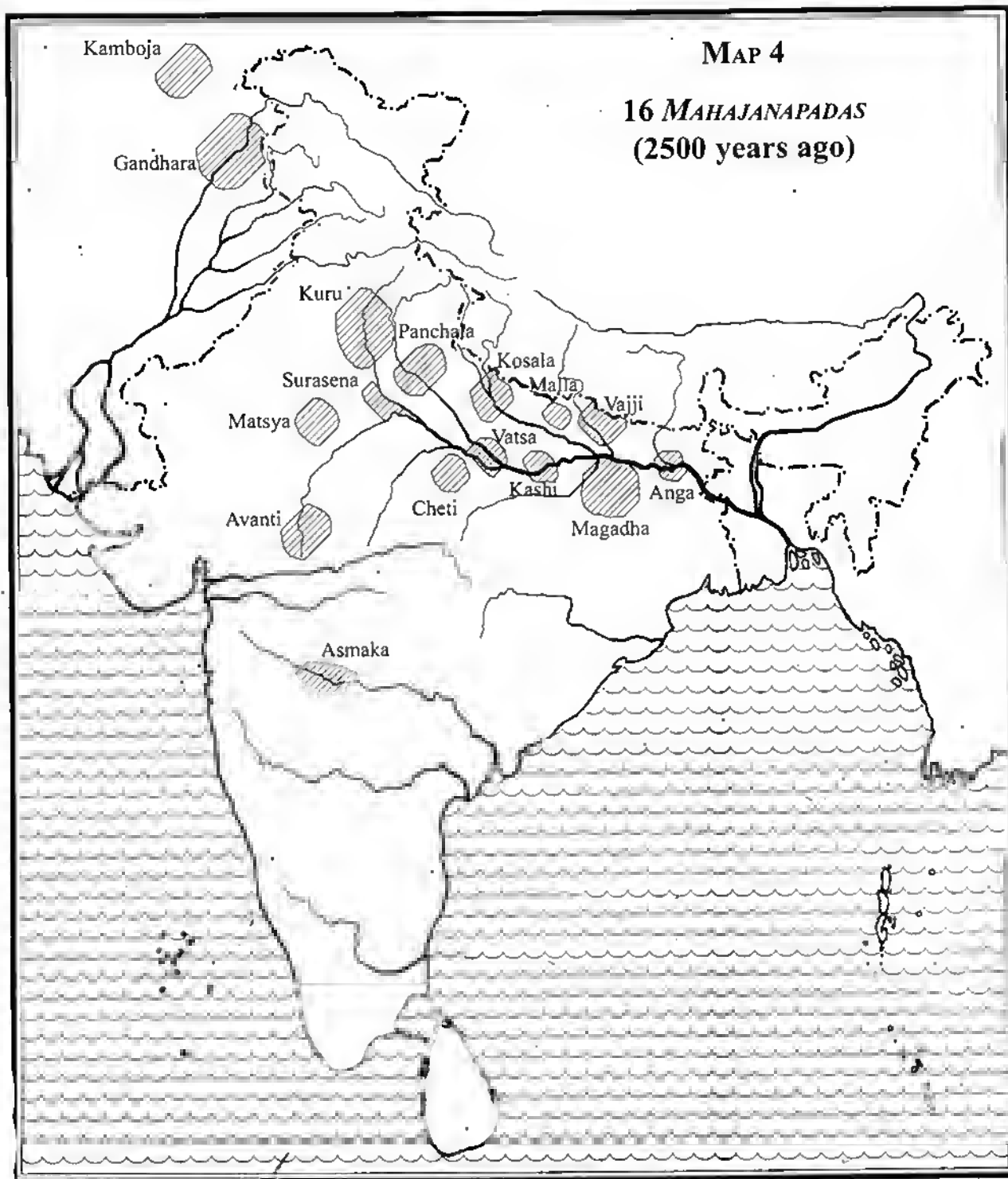
This is the story of a king of a *mahajanapada*. His name was Purujit. He had waged wars against several *janapadas* and had acquired their wealth. He had also accumulated a lot of wealth by collecting *bali* (tribute) from the people of his own *janapada*. With the help of all this wealth, Raja Purujit collected huge armories of weapons and a large number of horses. He also wanted to build a beautiful palace for himself.

As he became powerful, Purujit frequently attacked all the neighbouring *janapadas* in order to bring them under his control. He was feared by one and all.

## Plan to Build an Army

As was the practice, Purujit had to distribute a part of the conquered wealth to the *Rajanyas*, perform huge sacrifices in which he had to feed all the people, and give large gifts (*dakshinas*) to the *brahmins*. In those days, the fame of a king depended on how much he spent on sacrifices.


However, Raja Purujit began to resent spending his wealth in this way. He wanted to wage war on many more *janapadas*. He was also being threatened by kings of some other *janapadas*. Therefore Purujit wanted to make



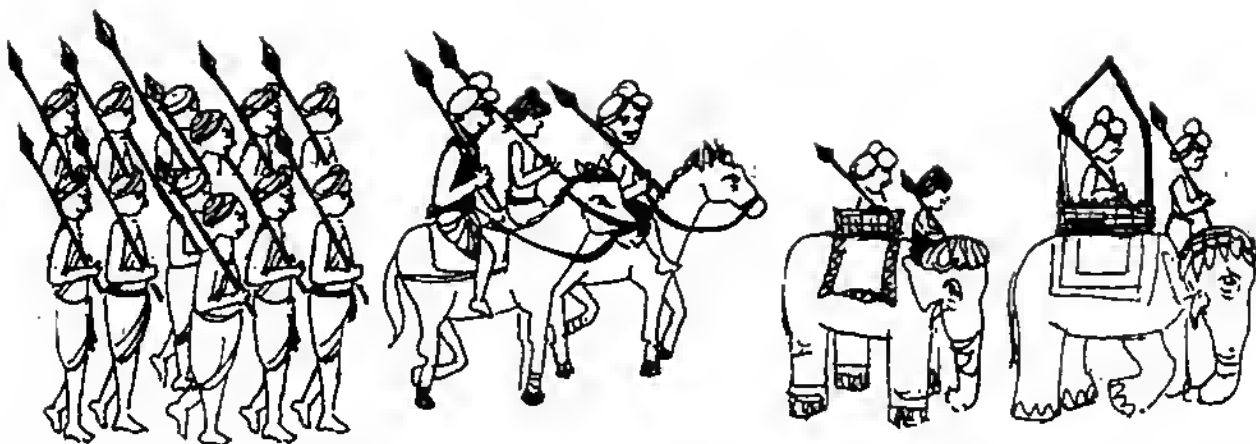
Based upon Survey of India map printed in 1987.  
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

© Government of India copyright, 1987.

## INDEX

External Boundaries of India Today	— · — · — ·
Sea	~~~~~
Mahajanapada	





proper preparations for future wars. He began to think, "If all the wealth of the kingdom remained with me, I could acquire the best horses, elephants and weapons."

In addition, raja Purujit also felt the need to build a proper army. You probably remember that till the time of the janapadas, the rajas did not have armies. All the people of the janapada marched with their raja and rajanyas to fight in the war. But the people of the janapadas also had to attend to their fields, crafts and trade. They could not abandon their work as and when the raja called them. Purujit began to be troubled by this.

He thought, "I need thousands of such men who would be ready to fight on my orders, and do not do anything apart from this. If I have enough wealth, I can keep such persons. I could pay them some money according to their needs. They need not engage in agriculture or any other profession, and would remain exclusively in my service. I will train them in the art of war and weaponry. Then they will have to fight for me as and when I order them."

The king lost no time in setting up his army. In the course of some years he enrolled thousands of people in his service. With the help of his army Purujit conquered many neighbouring janapadas and made them part of his own janapada. He began to take tribute from them all. In this way, his janapada became a mahajanapada or large janapada.

Not only neighbouring janapadas, but even kings of far off places began to fear an attack from Purujit's army. Following Purujit's example, and also in order to defend themselves, other kings also began to build up armies.

- Why was raja Purujit anxious to collect more wealth?
- How did the small janapadas fight without an army?
- Why did the king of the mahajanapada wish to have an army? How would it have benefited him?

#### Laws About Payment of Bali

Raja Purujit had become powerful and famous. But his worries were not over. What was he worried about now?

The raja was still worried about wealth. He had to pay the salaries of thousands of soldiers throughout the year. He also had to make arrangements for weapons, horses and elephants. The raja used to think, "Whatever happens, I must always have enough wealth with me. Otherwise, I cannot have thousands of soldiers in my service. What would enable me to collect money on a regular basis?"



One Portion of the Harvest for Tribute to the King



- What could be the solution to his problem?
- Could the problem of wealth be solved by repeatedly going to war?

The *rojo* made a *low* which was announced with the beating of drums, to the people of all the villoges of the *jónapada*. "All peosonts listen corefully! This is Raja Purujit's order. After the horvest, one out of every six parts has to be given to the king. Those who do not pay this *boli* will be severely punished."

In this way, a *low* was made, and the king began to regularly collect grain from the people after every horvest. Regular and compulsory collection of tribute is called tax.

- What is this part of the lesson about?
  1. The need for war.
  2. The need of an army.
  3. The need to collect resources for the upkeep of the army.
- What law did the king of the *mahajanapada* make for the payment of *boli*? Choose the correct alternative -
  - i. People should give according to their awn wishes.

ii. People should give a part of every har vest.

iii. People should give as and when the king demands.

- In the days of the *mahajanapada*, why did the king need to collect *boli* after every harvest?

### The King's Officers

Soon, *rojo* Purujit felt the need to make some more orrangements. Records and accounts needed to be maintained about how much each village had given in tax, or which villoge had not given any. Complaints and punishments had to be dealt with. The work of monoging the army had also increased. The king needed help to monoge all this work.

In the earlier days, the important people of the *jono*, that is the *rojonyos*, used to manage all this work. In return the king gave them a part of the tribute (*boli*) and booty won in war.

But the king thought, "I cannot carry out all this work only through the *rojonyos* of my own *jono* and my relatives. There may be some courageous, capable and loyal people even in the *jónopados* that I have conquered. How does it matter if they are from a different *jono*? I am concerned only with the work. Whoever works well, I will reward well. I will remove from serv-

ice those who do not work according to my wishes. In this way, I can rule my land the way I wish to."

Accordingly, Purujit appointed many officers and employees to assist him and carry out his orders. He also appointed many competent persons as his ministers, whose job it was to advise him and also look after various works on his behalf. The king used to pay a regular salary to his officers, employees and ministers.

Thus the importance of rajanyas began to decline in the mahajanapadas, as the king began to administer the janapadas with the help of other people.

- **What are the important points of this section? Write them in three sentences.**

### Questions in the Raja's Mind

The expenses of running the administration of the janapada was exhausting the treasury. This was also one of the reasons for Purujit's desire to conquer neighbouring janapadas and assimilate them into his kingdom.

In a few years time, one more idea occurred to Purujit. He wanted to reduce certain expenses that he thought were not essential. For example, according to the old customs, he was expected to periodically perform huge yagnas. If not, his relatives and the brahmins felt upset. The king now began to think, "Why is it necessary to perform such big yagnas? What does one gain from them?"

Raja Purujit had managed to solve huge problems relating to his kingdom. But he died without finding a solution for changing rituals like yagnas.

\* \* \*

In the times that followed, customs with regard to yagnas did change. We shall read about it in the coming chapters. The problems described in this story were being faced by many janapadas of the time. The kings appointed officers and ministers, built armies, and made laws relating to tax collection. Gradually, the king became the most powerful person in the mahajanapadas. The rajanyas and the other ordinary people of the janas were no longer significant, and the assemblies of all the jana people stopped taking place altogether.

## GANASANGHA

There were also some janapadas in those days where there was no single king who was all-powerful. In such janapadas, all the male members of the jana together ran the affairs of the janapada. They used to manage the work by meeting and discussing the issues among themselves. All the male members of the jana called themselves 'raja'. Isn't it interesting? One janapada with so many rajas! Such janapadas were called 'Ganasanghas'.

- **In those days there were two important ganasanghas - Malla and Vajji. Spot them on the map.**

### The Magadhan Empire

Among the 16 mahajanapadas, Magadha emerged as the most powerful. A king of this janapada, called Bimbisara built a powerful army. He and his son Ajatashatru defeated many janapadas and annexed them to their kingdom.

- **Look up the boundaries of Ajatashatru's kingdom in Map 5. Compare it with Map 4 and see which janapadas had been made part of the Magadhan kingdom.**

After some years, there was a king in Magadha called Mahapadmananda. He had built such a large army and amassed such a huge treasury that his fame had spread far and wide.

- **Look up Map 5 for the boundaries of Mahapadmananda's kingdom. Notice how many janapadas he added to the kingdom after Ajatashatru. Which janapadas were still outside the kingdom of Magadha?**

Mahapadmananda had defeated so many janapadas and annexed them to his kingdom, that Magadha is called an empire.

### Alexander's Invasion

In those days there was a kingdom called Macedonia in Greece in Europe. Alexander, who was the king of Macedonia, set out with



Which of these two pictures shows a *ganasangha*? Which one shows a king? Give reasons for your choice

a huge army with the intention of conquering the whole world. After defeating scores of kings, he reached the river Indus. There, he defeated a large number of small kingdoms and *ganasanghas*. One among them had a king named Puru or Porus. You might have heard about him. The armies of these kingdoms fought so bravely that Alexander's army was completely worn out. When they heard of the

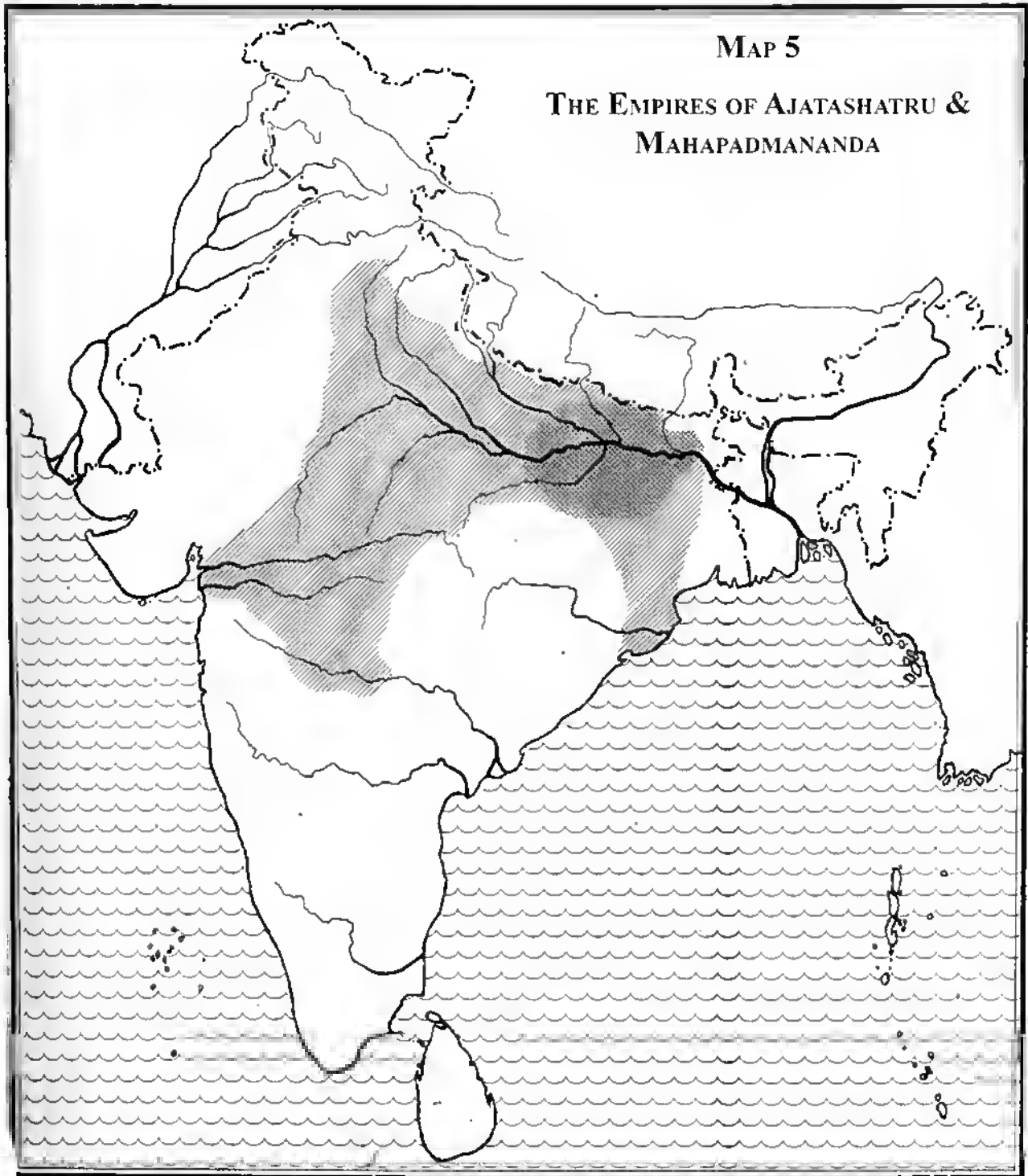
massive armies of Magadha, the Macedonian soldiers refused to proceed further and insisted on returning home. Alexander died on the way back. However, his commanders continued to rule over the territories conquered by him. Thus, west of the Indus, the rule of Alexander's commanders was established. However, to its east, Magadha remained the most powerful kingdom.

## EXERCISES




- What did the kings of the *mahajanapadas* have which the chiefs of the small *janapadas* did not? Explain in detail 3 - 4 such things.
- Whom did raja Purujit make his officers -  
Only people of his *janapada* / only *rajanyas* / only people of other *janapadas* / whoever was competent and loyal.
  - What did the king give his officers? A share in the tribute / a share in the spoils of war / salaries
- While the chiefs of the small *janapadas* wanted to perform many *yagnas*, the kings of the *mahajanapada* were reluctant to perform *yagnas*. What was the reason for this difference?
- Write two sentences on each of the following :
  - Ajatashatru
  - Mahapadmananda
  - Alexander
  - Ganasanghas*
- Right in the beginning, you had outlined the attributes of a king. Did you find Purujit conforming to your ideas? Discuss.
- Was there any *mahajanapada* in the region where you live? Check on the map.
  - In which states of modern India do the various *mahajanapadas* fall?
- Raja Purujit began to collect regular tributes from the peasants. Under which sub-title of the chapter will you find information on this?
- What does empire mean? Select the correct alternative -  
Nearby kingdom / small kingdom / where there was no king / very big kingdom.
- Use the following words in your own sentences -  
law; relative; advice; regular.

# MAP 5

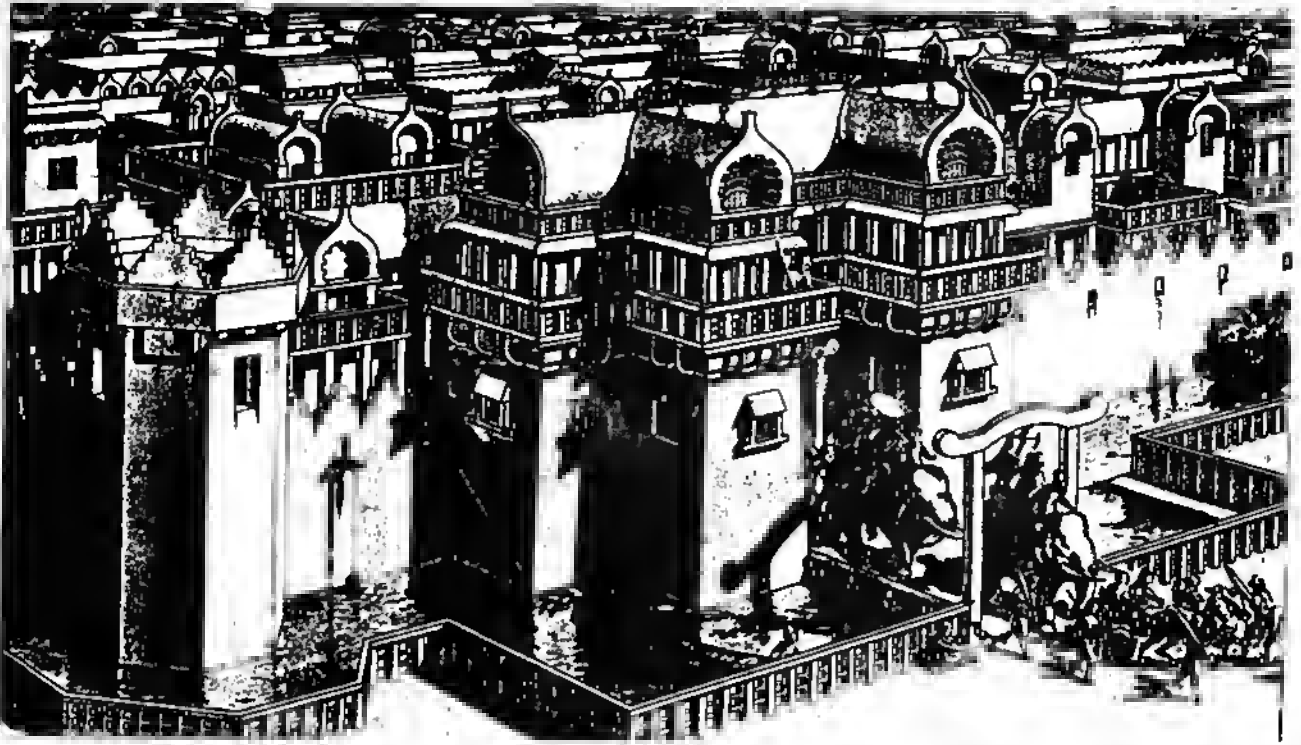
## THE EMPIRES OF AJATASHATRU & MAHAPADMANANDA



### INDEX

External Boundaries of India Today	— · — · —	Ajatashatru's empire	
Sea		Mahapadmananda's empire	

## CITIES OF THE MAHAJANAPADAS



*Look at the pictures of the cities of the mahajanapadas. Can you guess what kind of people lived in them? Discuss some of the problems faced by people living in cities. Do you think these problems would have existed even in the cities of the mahajanapadas ?*

### The Emergence of Artisans, Traders and Cities

The age of the *mahajanapadas* was one of major changes. You read in the previous chapter that the kings were becoming powerful and they had begun to employ soldiers and officials. They had also begun to collect taxes from peasants on a regular basis. These changes were having an effect on other things as well. Collection of regular taxes enabled kings to accumulate a lot of wealth. Besides the kings their relatives, army commanders and officials also became wealthy. They now desired to live in luxury and wanted the best weapons, ornaments, utensils, clothes and beautiful palaces.

Some peasants were becoming rich and wanted to possess things of good quality. Seeing the demand for so many goods, some skilled people gave up agriculture. They began to produce vessels, ornaments, weapons, clothes etc., and made their living by selling them. In this way, artisans came into being. In some places fine quality clothes were made, in others sturdy weapons, and in still others, ornaments were fashioned with gold and precious stones brought from far off places.

However, there remained the problem of reaching goods made in different places to the rich people in different cities and villages. Some people thought, "Why not buy goods made by artisans and take them to different



places to sell? If we buy them cheap and sell them for a higher price, we will become rich." In this way, traders came into being. Traders in those days were called 'Sethhis'.

Artisans and traders began to gather around the kings and their officers. The king's settlement slowly grew, and became a city. Very big cities were called 'Mahanagaras'.

• *Look at Map 6 and name some of the mahanagaras of those times.*

There are two long routes shown on the map one going northwards called the 'Uttarapatha' and one going southwards called the 'Dakshinapatha'. Traders used these routes to take their ware from town to town.

• *List the cities which fall on these routes:*

- *Cities of the Northern Route (Uttarapatha)*

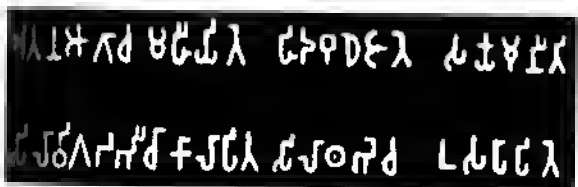
- *Cities of the Southern Route (Dakshinapatha)*

There were two other developments during those days. Firstly coins came to be used as a result of increase in trade.



*Karshapanas or mashes : the coins of mahajanapadas*

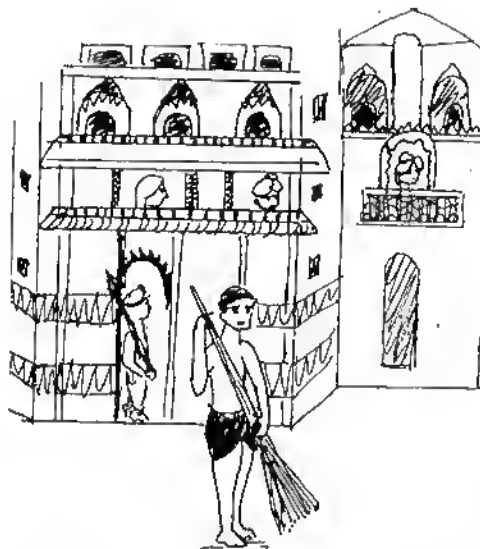
Besides, traders too had to maintain records and accounts. Messages and information had to be sent to far off places. The king and his officers also had to keep records of payment of taxes. These developments resulted in the beginning of writing.



*Script of the time of the mahajanapadas*

• *You have read about the hunter-gatherers. Give three reasons why towns could not develop in those days.*

### The Poor of the Cities



Kings, ministers, commanders, traders and other wealthy people began to live in cities. Rich peasants from neighbouring villages also began to flock to the bustling cities, attracted by the glitter and activity. These people needed help in work like cleaning, filling water, washing utensils, weaving flower garlands, keeping the roads clean and carrying loads for the traders. Some poor people began to do such work. In this way, the poor in the cities made their living by serving the rich.

### The Poor in the Villages

Many changes had taken place in the villages. Some people had taken control of large pieces of land for themselves. These people were called *grihapatis*. They could not till all their lands themselves. So they engaged servants and slaves to work on their lands. The labourers were called 'Kammakaras' and the slaves were called 'Dasas'. Household tasks and work on fields was also done by slaves.

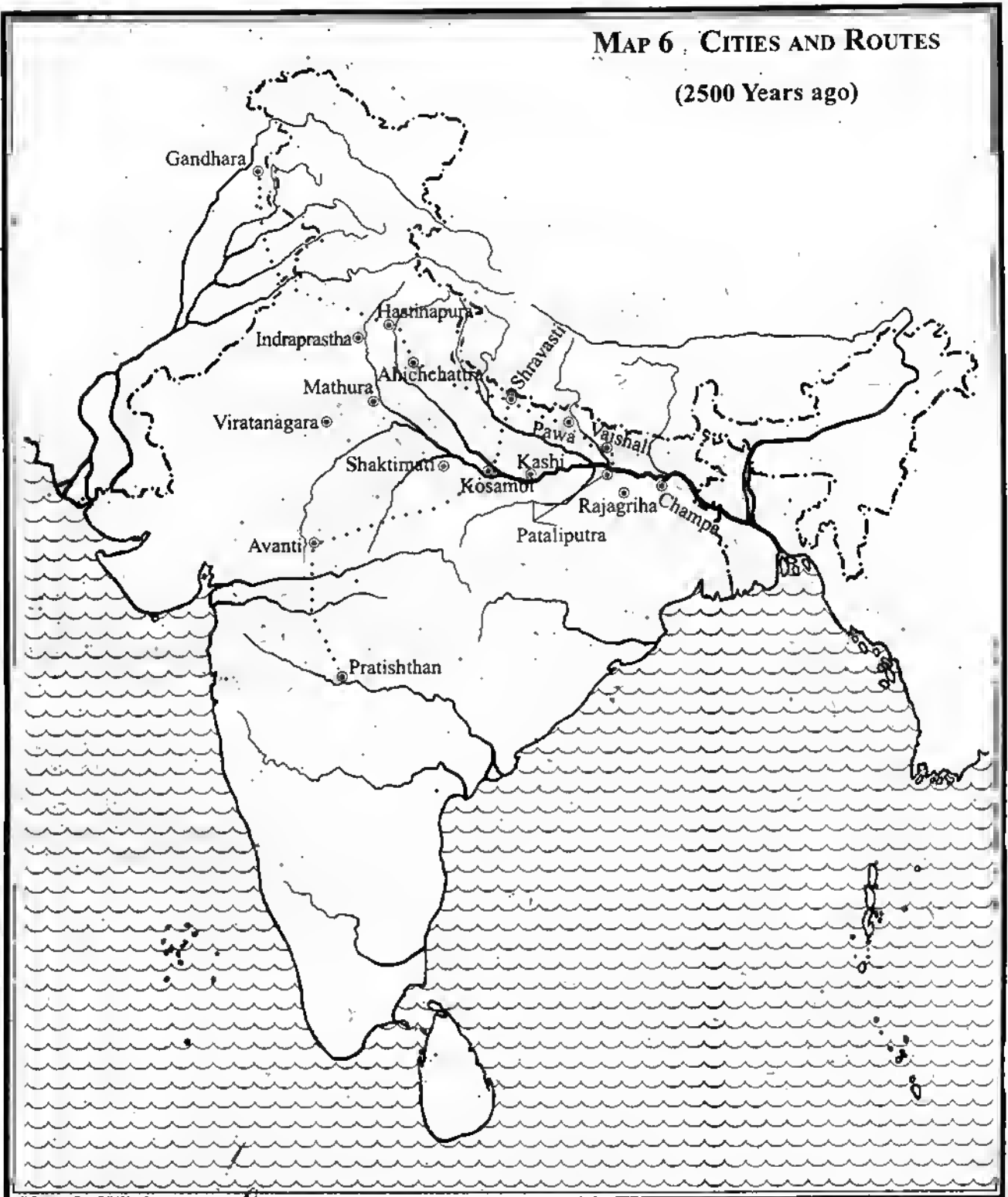
The *grihapatis* were producing so much grain that they started bringing it to the cities for sale. Traders would buy this grain from them and sell it to the city folk.

• *What work did the poor in cities do?*



# MAP 6, CITIES AND ROUTES

(2500 Years ago)



Revised upon Survey of India outline map printed in 1987.  
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

© Government of India copyright, 1987.

## INDEX





- *Why did the grihapatis in villages feel the need to have labourers?*
- *How did the city people get grain?*

### The Money Game

With the increase in trade, the use of coin money became common. Money could buy anything - a variety of goods, servants, slaves. Nobody cared for people who did not have money. The greed for more and more money led people into lying, betraying each other and stealing.

In the old days, people of a *jana* used to help one another. There was trust amongst them, and they made their living through joint efforts. This way of life was slowly dying out.

Let us read some stories to find out more about the lives, thoughts and desires of the people of the *mahanagaras*.

### RANGU'S COIN - A STORY

In a corner of Shravasti, the capital of Kosala mahajanapada, there was a small hut. Rangu and Basanti lived together in this hut. Rangu was a water carrier. Everyday he used to fill up water from the well and supply it to the shops in the market to quench people's

thirst.

Basanti made flower garlands and sold them to the rich. Rangu and Basanti were very poor. They never had enough to eat.

Once, Rangu found a silver coin lying on the road. He kept it very carefully. Well, that was all the wealth he owned!

### Anathapindika's Caravan

One day, Rangu was filling water in the earthen pots kept in the shops. Just then, about fifteen bullock carts and five or six camels entered the bazar. The carts and animals were laden with goods. There was much excitement in the bazar, "Setthi Anathapindika's caravan has come!" Anathapindika was one of the big traders of Shravasti. Labourers unloaded the baggage, as the cartmen sat down to rest under a tree.

Rangu gave water to the tired cartmen and then sat with them to chat. One of them began to tell him tales of their journey from Takshashila to Shravasti, passing through many cities on the way. He also told him what the setthi had sold and what he had purchased.



Rangu asked, "Did you also buy anything from those cities?" His eyes gleaming, the cartman replied, "Yes - see this zari cloth. Our generous setthi gave us some money, so I bought this cloth in the bazar at Hastinapur. How do you like it?" Rangu said, "Its very beautiful. You are fortunate to have a master like Anathapindika."

The cartman answered, "Right now, the setthi's nature appears to be good. But who can tell? Maybe he will turn out to be like Kali's mistress." Then, the cartman related the story of Kali's mistress.

### Tale of the Courteous Mistress

A rich woman called Videhika lived in Shravasti. She was courteous with everybody, and never got angry. She was known far and wide for her pleasant nature.

A slave woman named Kali used to work in Videhika's house. She used to cook, wash clothes and utensils, sweep and swop, as well as do other household chores with a lot of care. She never gave her mistress any cause for complaint.



One day Kali thought, "Could my mistress really be so good natured? I do all her work, and serve her well. So perhaps there's

no cause for her to be angry." She then decided to put her mistress through a test.

One day she woke up late. Her mistress asked her why she had overslept. The next day also she got up late. Her mistress got angry and rebuked her. But Kali wanted to test her further. When, on the third day she once again got up late, her mistress was so angry that she hit Kali on the head with an iron rod. Kali's head began to bleed profusely. Kali then realised that her mistress did not have a calm and peaceful nature. As long as Kali did all the work efficiently, her mistress was calm. But if she ever woke up late, she would beat her

up in anger.

After listening to the story, Rangu said to the cartman, "You are right, brother. People like setthis and grihapatis don't consider slaves and kammakaras to be worth anything at all."



- What work did Rangu do?
- What had the cartman bought? How did he get the money for it?
- Why did the cartman tell Rangu the story of 'The Courteous Mistress'?
- If there was nobody to do all the work in her house, would the mistress have been good natured to everyone?
- Look at the map and point out the cities which Anathapindika's caravan must have passed through from Takshashila to Shravasti.

### Rangu Goes to the Bazar

Having seen the cartman's zari cloth, Rangu felt very much like buying something for Basanti. But where was the money? Suddenly, he remembered that he had a coin. He was delighted, and ran home to get it.

Wandering around in the bazar, he saw a goldsmith's shop. He thought that he could buy a small gold ring. The goldsmith had beautiful ornaments, but they were all very costly. Rangu realised how foolish he had been. He left the shop with his head hanging low.

He wanted to buy some zari cloth for Basanti, so he went to a cloth merchant. He had a lot of expensive cloth. The merchant said, "This zari cloth has come from Kashi. It costs five coins. The coloured cloth is from Ujjayini. Its price is two coins." Rangu had only one coin, so he sadly turned away.

There was a servant working in the cloth shop. He noticed Rangu's downcast face and began to talk to him. Rangu said, "Brother,

give me some ideas about how to earn money." The servant in the shop laughed and replied, "Do you want to know how people are earning money these days? Here, listen to this story."

### The Cunning Trader

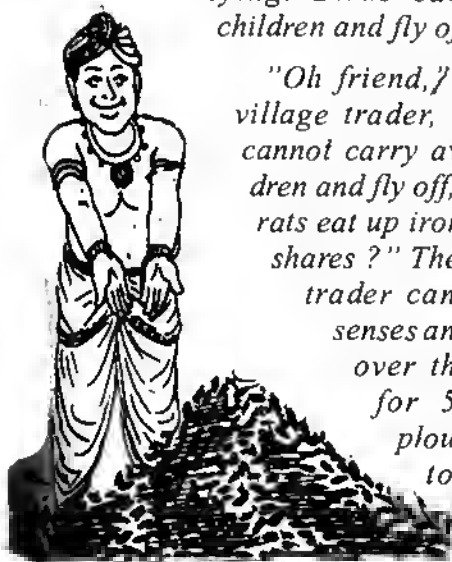
There were two traders in Kashi mahajanapada. One lived in a village and the other in a town. Both were good friends. Once, the trader in the village kept 500 iron ploughshares with the trader in the town, and left on some work to another place.

The trader in the town sold the ploughshares and kept the money with himself. He then spread rat droppings over the place where the ploughshares had been kept. After a while, the trader from the village arrived and asked for his ploughshares. The cunning trader pointed to the rat droppings and said, "Alas! The rats have eaten up all your ploughshares."

The trader from the village realised that the urban trader was deceiving him. He said, "Oh well, if the rats have eaten them, what can be done?" So saying, he went off to bathe, taking the cunning trader's son with him. He went to another friend's place, and left the boy there saying, "Don't go anywhere." He bathed in the river and then returned to the cunning trader's house. The cunning trader asked him, "Where is my son?"

The village trader replied, "I had seated your son on the river bank, and was bathing. A bird swooped down and, lifting your son in its claws, flew away. I clapped my hands, shouted and tried to save him, but I couldn't." The cunning trader angrily said, "You are lying. Birds cannot lift children and fly off."

"Oh friend," said the village trader, "If birds cannot carry away children and fly off, then can rats eat up iron ploughshares?" The cunning trader came to his senses and handed over the money for 500 iron ploughshares to his friend, the trader.



After that, the village trader returned the cunning trader's son.

- Where did Rangu get money to buy something for Basanti?
- What all did Rangu try to buy, and why was he not able to buy them?
- How did the urban trader try to cheat his friend?
- How did the friend manage to recover his money from the cunning trader?
- Who told Rangu the story of the cunning trader and why?

### Rangu Buys a Cup

Rangu was amused after hearing the story of the cunning trader. He felt light-hearted, and he once again wandered into the bazar. He thought that goods which came from far off places were certainly going to be expensive. "Let me buy something made by the artisans of Shravasti itself", he thought. After wandering through many places, Rangu landed up at a coppersmith's shop. There were several types of copper, bronze and brass vessels in his shop. Rangu liked one of the copper cups.

On being asked the price, the coppersmith told him, "You will get a pair of cups for three coins". But Rangu had only one coin. He pleaded with the coppersmith to give him a cup for one coin. The coppersmith answered, "But copper is so expensive. We get it from Rajagriha. How can I reduce the price?" Rangu pleaded with the coppersmith to reduce the price. The coppersmith finally said, "All right. Do one thing. In a little while, setthi Anathapindika is going to arrive here to buy vessels. If you clean all the vessels, I'll definitely give you the cup for one coin."

Rangu worked hard and cleaned all the vessels. Just then Anathapindika arrived there on a horse. The coppersmith showed him all his wares. Anathapindika took out his records and studied the accounts written in them. He said to the coppersmith, "I have already given you half the amount. Here is the rest of it." The setthi gave the coppersmith some silver coins.

When the bullock carts came Rangu packed the vessels into baskets and loaded them onto



was steeped in thought. Basanti asked him what he was thinking. Rangu replied, "Everybody has found some path or the other. Which path should I take?" Basanti asked, "What path?"

Rangu said, "The cunning trader deceived his friend and told lies to earn money. Should I do that? The cartman had faith in his master's

the carts. Rangu then gave the coppersmith the coin, and happily returned home with his copper cup.

goodwill, but Kali tested her mistress and showed that one cannot have faith in masters."

Basanti said, "Yes, and we used to have a coin that we found through sheer luck, and now you have spent it. Should we then depend on good fortune alone? Is there any other way of avoiding misery?"

Now Basanti too was deep in thought. After a while, she said, "Today, in the forest where I had gone to pick flowers, there were some wandering mendicants (parivrajakas). They too were discussing these matters. There were many people from the city who had come to listen to them speak. Shall we also go there?"

Rangu eagerly said, "Oh yes! Let's go."

#### • Complete the sentences -

The \_\_\_\_\_ did not give Rangu the cup for one coin because \_\_\_\_\_

Rangu had to \_\_\_\_\_ in order to buy the cup.

The setthi had written \_\_\_\_\_ in his records.

#### Rangu and Basanti's Questions

Rangu arrived home and gave Basanti the copper cup. She was very happy, but Rangu



## EXERCISES

1. Look at Map 6 and list the cities from the age of the *mahajanapadas* which exist even today. What remains of those times can be found in them today?
2. Who consumed the grain that was sold by the *grihapatis* in the cities?
3. You read the story of Sarama's father in the chapter on the pastoral Aryans. What differences do you find between the situation of Sarama's father and that of Rangu of Shravasti?
4. There are several things written here. Select and place them in columns according to their period.

	Pastoral Aryans	Small Janapadas	Mahajanapadas
1.			
2.			
3.			

Agriculture, ministers, war to gain cows, army, village, town, *rajanya*, coins, *bali* (tribute), traders, *janapada*, writing, wandering in search of fodder, laws regarding *bali* payment, several crafts, *ganasanghas*, Vedas.

5. a. There are several points listed here. Choose the two main points of Rangu's story.
  - Rangu's work was to fill water.
  - Rangu talked to the cartman.
  - Rangu was poor.
  - The goods in the bazar were so costly that Rangu could not buy anything.
  - Rangu cleaned the vessels in the coppersmith's shop.
- b. Here are two important points about the cities of the *mahajanapadas*. Add a few more points to the list-
  1. There were big *bazars* with many wares in the cities.
  2. Trade was carried out with coins in towns and cities.
  - 3.
  - 4.
6. What problems of today's cities existed even in the cities of the *mahajanapadas* ?
7. a. There is a picture on page 52. Describe the picture in 6 - 7 lines by completing this sentence. "The picture shows a big palace and tall buildings. The walls of the palace are high, and .....
- b. What are the similarities and differences between this picture and the one on page 55?
8. You have read about the cities of the Indus Valley. What are the similarities and differences between those cities and the cities of the *mahajanapadas*?

	Cities of the Indus Valley	Cities of the <i>mahajanapadas</i>
a. On the banks of which rivers were they located ?		
b. What were the items of trade in the cities ?		
c. Writing		
d. Use of coins for trading		
e. Artisans		



## NEW QUESTIONS, NEW IDEAS



*The age of the mahajanapadas was one of great excitement. It was an age of basic changes when lots of new questions were cropping up. You read about some of these questions in the previous chapters. We found raja Purujit thinking, 'Why should one perform yagnas?' In Shravasti, Rangu was asking of Basanti, 'How can one get rid of sorrow?' If you glance at the sub-titles of this lesson, you will learn more about the varied kinds of questions the people of those times were raising. Have such questions arisen in your mind as well? If so, discuss what you think about them.*

**What Happens After Death ?**

There is a very famous story about a boy of your age called Nachiketa. Perhaps you have heard this story. A question arose in his mind, 'What happens after death?' He thought that since Yama was the god of death, he should ask him for an answer. Nachiketa went straight to Yama to question him. In his quest for knowledge, he did not even fear the god of death! So, Nachiketa went to Yama and asked him, 'What happens after death?'

Yama wanted to avoid answering this complex question. He offered Nachiketa lots of gold, silver and cows, if only he would not insist on asking this question. 'For even the gods do not know the answer!' But Nachiketa stuck to his question and forced Yama to answer. This story is to be found in a book called the Kathopanishad.

- *What do you think happens to us after death? Discuss in the class.*

**What Is It That Will Never Perish?**

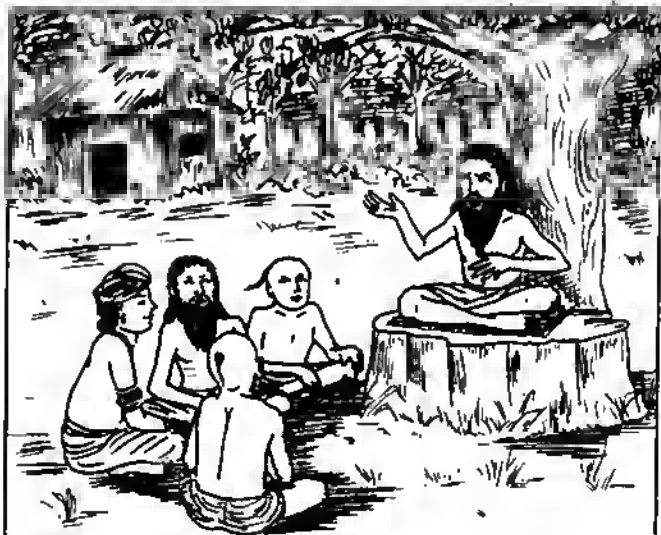
In those days, many people went to live in the forests in *ashrams*. In these *ashrams*, they meditated and pondered over several questions. They also had discussions with people who came to visit them, and shared their teachings with others. People who lived in *ashrams* like this were called '*Rishis*' and '*Munis*' (sages). Several kings too were in the

forefront of this kind of thinking. The views of these *rishis* and kings can be read in texts called the Upanishads. Yagnavalkya and Uddalaka Aaruni were famed *rishis* of those times.

The *rishis* were in search of something which would neither die nor be afflicted by sorrow. They called this indestructible being the *Atma* or *Brahman*. They believed that by understanding the *atma* or *brahman*, immortality could be attained. In order to know the *atma*, one had to perform penance or *tapaśya*.

- *Relate all that you have heard about atma and tapasya.*

What is imperishable?





## PARIVRAJAKAS

There were other seekers of truth who did not live permanently in any one place. They left their homes and wandered from village to village and forest to forest. Hence they were called *Parivrajakas* (wanderers) or *Bhikshus* (mendicants, or those who begged). Among these *parivrajakas*, Vardhamana Mahavira, Gautama Buddha, Makhkhali Goshala and Ajita Keshakambalin became very famous.

### How Can One Attain Liberation from the Cycle of Births and Deaths?

(Vardhamana Mahavira)

Vardhamana Mahavira was born in a *ganasangha*. He left his family and home at the age of 30 years, and became a *parivrajaka*. He was seeking an answer to the question, "How can we get rid of the cycle of birth and death in this world?" After years of meditation and hard penance, Mahavira finally found an answer to his question.

Mahavira taught the people that when we inflict sorrow on other living beings, we add to our load of sins. Therefore, as far as possible, we should avoid hurting any living thing however small. In order to become free from our burden of previous sins, we must be austere, put our own bodies through a lot of hardship and perform penance. In this way, we can be freed of our load of sins and become liberated.

Mahavira kept wandering and spreading his teachings among the people. A large number of people began to follow his preachings. Thus began Jainism.

### Why is There Sorrow In This World? How Can One Attain Freedom From Sorrow? (Gautama Buddha)

Like Mahavira, Gautama Buddha too was born in a *ganasangha*. He found that people everywhere were miserable and in conflict with each other. He began to think, 'How can we get rid of this misery?'

Gautama also left his family and home in search of answers to such questions. He



became a *parivrajaka*, and after years of penance and meditation, arrived at some answers to these questions.

According to Gautama Buddha, sorrow is caused by excessive craving and desire. We can attain freedom from sorrow if we control our desires. In order to gain control over our desires, we need to live a balanced and controlled life, and should not cause pain to any living being. The teachings of the Buddha came to be known as Buddhism.

#### • Fill in the blanks -

\_\_\_\_\_ lived in ashrams whereas  
\_\_\_\_\_ wandered from place to place.

The views of rishis like Yagnavalkya are recorded in the \_\_\_\_\_.

The religion spread by Mahavira is known as \_\_\_\_\_.

The religion spread by the Buddha is known as \_\_\_\_\_.

- What is the question to which Nachiketa was seeking an answer?
- What were the rishis seeking?
- Why did Mahavira say that we must not give pain to any living beings?
- What did the Buddha suggest as a way of getting rid of misery?
- You too must have seen many sadhus who wander from place to place. What do they do, and what do they preach? Discuss in the class.

• **What questions do your parents and grandparents ask these sadhus?**

Besides Mahavira and the Buddha, there were many *parivrajakas*. They too had their own messages. In those days, everyone, from kings to labourers, used to discuss their problems and questions with the *parivrajakas*. You will read in the following story about the kind of questions they asked, and the sort of discussions they had.

### KAUTUHALA SHALA - A STORY

There was a grove of trees on the outskirts of the city of Shravasti. There were shelters and platforms under the shade of the trees. This was Shravasti's Kautuhala Shala - a place where people could come and satisfy their *kautuhala* or curiosity. Here, people of diverse views and opinions like the brahmins, rishis and bhikshus, came and expounded their views. The people of the town used to listen to them and also asked questions that were troubling them.

#### Should Yagnas be Performed?

One day, Rangu and Basanti went to the Kautuhala Shala. People were discussing various topics in several small groups. Under a large tree, where a rishi was seated, a prince was asking whether one should perform yagnas. The rishi began to explain, "Yagnas must be performed. It is also necessary to sacrifice animals. You will thus obtain merit and go to heaven. However, when that merit gets exhausted in heaven you will be reborn here. The merit obtained from yagnas thus gets exhausted."



The prince then asked, "What should I do then?" The rishi replied, "The Upanishads refer to fools who consider yagnas to be the ultimate goal. You must perform penance and strive for knowledge of the self (atma)." The prince further questioned, "Should I leave the duties of state and do penance?"

A *parivrajaka* who was standing nearby and listening to this dialogue interjected loudly, "I do not agree with this rishi! There is no such thing as atma. After death, our body mingles with the soil and nothing else remains. Hence, as long as we live, we must eat well and live in comfort. One should not bother about things like penance, merit and sin."

Rangu found this debate very lively and interesting. Basanti also began to wonder, "Indeed, does anything remain of us after death?"

• **In the view of the rishi which of these would be correct?**

- i. Performance of yagnas.
- ii. Non-performance of yagnas.
- iii. One can obtain merit from yagnas.
- iv. Animals should not be slaughtered in yagnas.
- v. The merit obtained from yagnas will get exhausted in due course.
- vi. Knowledge of the self is the supreme goal.

• **In the view of the parivrajaka, which of the following would be correct?**

- i. One should perform penance and attain knowledge of atma.
- ii. There is no such thing as atma.
- iii. Live in comfort as long as you live.

#### What is a True Yagna?

Rangu and Basanti reached another tree where a bhikshu was seated. The same prince was asking of him, "O bhikshu, I want to perform a yagna. Some people say that one gets merit from performing yagnas, while others say that there is no such thing as sin or merit. What is your view? Should one perform yagnas? What is a true yagna?"



*birth is not of consequence. Conduct alone is important. Everyone can attain liberation through good conduct."*

*Rangu and Basanti found this message of the Buddha very appealing. Thereafter, they met many others in the Jetavana.*

Many people had left their homes and had

become disciples of the Buddha. They were called Buddhist *bhikshus* (monks). There was an organisation of Buddhist monks called the *Sangha*. There were also women in the *Sangha*. No one was considered superior or

inferior in the *Sangha*. Every monk, irrespective of whether he was a brahmin or a shudra before he became a monk, was granted equal status. All the members of the *Sangha* shared all the tasks equally.

**What were Ashvalayana and the Buddha discussing?**

**Complete the sentences -**

*Ashvalayana said that brahmins were superior because \_\_\_\_\_*

*Buddha said that only those whose \_\_\_\_\_ was good could attain \_\_\_\_\_*

## EXERCISES

1. *Yagnas* were considered very important till the age of the small *janapadas*. Later, what did the *rishis* and *bhikshus* place emphasis on? Write in five sentences.
2. According to Vardhamana Mahavira, what were the consequences of violence and causing injury and pain to others?
3. a. According to the Buddha, how could misery be reduced?  
b. At that time, were there *parivrajakas* who did not believe in penance, restraint, etc.? What did they think about sorrow and happiness?
4. What argument did the Buddha give to prove that brahmins were not superior by birth?
5. Who said that suffering can be reduced by controlling desires? Under which sub-title will you find the answer to this question?
6. Use the following words and phrases in your own sentences -  
According to; sacrifice; curiosity; conduct

## TRADE AND CONTACT WITH DISTANT LANDS

About 50 years after the death of Ashoka, the Greek kings established their rule in the north-west of the Indian sub-continent. These were the people who had come with Alexander and Seleucus and settled in various places such as Egypt, Iran and Afghanistan.

During this period, the Satvahana dynasty had established its rule in southern India. A little later, the Saka dynasty came to rule in western India and the Kushana dynasty in north-western India. The Kushanas and Sakas had connections with Central Asia and China.

With the establishment of these kingdoms, considerable traffic and trade developed between India and Greece, Rome, Egypt, Iran, Central Asia and China. Traders carried Indian goods to sell in those countries and brought back products of those countries.

*Identify these countries and regions on the map of the world. Remember, Rome is today the capital of the country called Italy.*

### Coins

As a result of such trade, several foreign influences penetrated into India. For example, new techniques of making coins were introduced. Look at these coins of the Greek and Kushana kings. Some carry the faces of their kings while others have shown the entire figure. They also have something written on them. These coins were made by melting gold and silver and casting the molten metal in moulds. Other kings too began adopting this technique of casting coins in moulds. Prior to this, they had used other techniques. You would have seen pictures of such coins in the chapter on the *mahanagaras*.



*Do those coins look different from the coins shown here? Describe the main differences.*

The coins of the *mahajanapadas* were made of silver. Sheets of silver were first cut into smaller pieces and the king then had his seal stamped on these pieces of silver.

## Sculpture

Techniques of sculpting too were influenced by sculptors from foreign countries. Look at this picture of a statue of the Buddha from the Mathura region. Now look at the picture of the Buddha statue made by sculptors from the Gandhara region.



Buddha image in the Mathura style



Buddha image in the Gandhara style

*Do you notice any difference between the two statues?*

*Which sculptor has shown the folds of clothing in greater detail?*

*Which sculptor has highlighted the curls and strands of hair more?*

*Can you identify any other differences?*

How did such differences creep in? Many artists from Greece, Rome and Egypt had settled around Gandhara in north-western India. These sculptors taught their skills to Indian artists, and in turn, learnt from their Indian counterparts. In this manner, the sculptors of Gandhara adopted many of the stylistic features of the sculpture of Greece and Rome.

## The Week Days

Nowadays, we divide each month into weeks, and each week into seven days. Each day has been given a name. In Hindi, for example, each day is named after celestial bodies such as the sun, moon and planets. But this was not always so. This practice of naming the days came with the Greeks. Prior to this, other methods were used to count days and months. Do you know which these methods were? Can you find out about them?

## Different Religious Influences

This was the time when brahmins and Buddhist monks travelled to Central Asia and China. They spread their teachings among the people of these regions. At about the same time, a disciple of Jesus Christ travelled to southern India with traders from Rome. His name was Saint Thomas.

On the whole, this was a time when people from distant countries came in contact and traded with each other. As a result, there was an exchange of goods, customs, ideas and rituals.

## Ayurveda

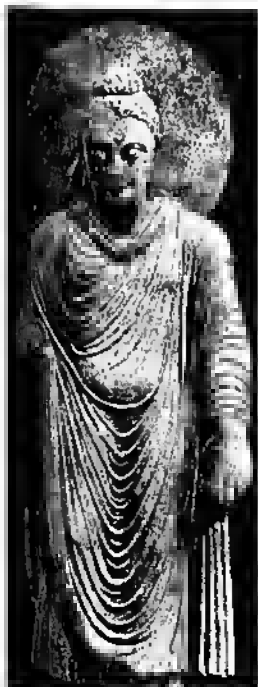
It was during this period that the study of diseases and their treatment was taken up in a systematic manner in India. Diseases, their symptoms and their treatment were studied and analysed in detail. This information was collected into texts, one of which is the Charaka Samhita, written by Charaka, a well known physician of the time. From these early beginnings developed the school of medicine known as Ayurveda. This is one of the major systems of medicine practised in the world today.

## Grammar

Among the major thinker-philosophers of India at that time was Panini. He made a detailed study of language and wrote an important text on Sanskrit grammar called Ashtadhyayi. Among other things, this text traces the origin and development of various words, sentences and phrases.

## EXERCISES

1. List the dynasties which followed the Mauryan dynasty.
2. In which direction would you have to go from India to reach Greece and Rome?
3. As a result of foreign influences on India,
  - a. What changes occurred in the manufacture of coins?
  - b. What changes occurred in the techniques of sculpture?
  - c. What changes occurred in the counting of days?
4. Who were the people who went from India to other countries and why did they go?
5. The coins of every period have their specific characteristics. In the picture given below, can you sort out the coin of the *mahajanapadas* from that of the Kushana dynasty?



6. Identify the statue made by sculptors of Mathura and the one made by sculptors of Gandhara.

